Rev. H. J. Bruce.
222 – 259

Mahableshwar May. 18. 1870.

My Dear Dr. Clarke.

In reply to the questions contained in your circular letter of Feb. 1st. I beg to present the following statistics of the three districts under my charge. In regard to the populations, both of the districts and of the villages, it is impossible for me to do more than to give an approximation to the correct numbers.

Question 3. The population of the Rahûri, Khokar and Pimplus districts is probably not very far from 90 000, or 30 000 in each district.

4. The population of Rahûri is about 2500. — of Khokar, perhaps 200. As the bungalow at Pimplus has been taken down, that place can hardly be called now, a "central station".

5 The direction and distance of the following outstations in the three districts, are reckoned from Rahûri.

Shingavey —	Rahûri Dist —	8 miles —	S. —	Pop. 300.
Wambûri	"	10 "	S.W.	" 5000
Kendal	"	6 "	E.	" 400

Dèwalalli.	— Rahuri Dist.	— 6 miles	— N.	— Pop. 1200
Shilègaw.	— "	— 3 "	— E.	— " 200
Gahū.	— "	— 8 "	N.	" 1000
Satral.	— Pimplas Dist.	14 "	N.W.	" 1200
Pimplas	— "	26 "	N.N.W.	300
Shirdi	— "	30 "	"	500
Wadgaw	— Khokar Dist.	24 "	N.E	400
Takli	— "	24 "	"	300
Panchègaw	— "	18 "	E.N.E.	500
Bèlāpur	"	14 "	N.	2000
14) Gondhawāni	"	20 "	"	600.

6. Churches.	Pastors.	Date of Organization
Rahûri —	Rev Waneram Ohol.	1861.
Shingavey	— — — — — — — — —	1855
Wambûri	— — — — — — — — — —	1860
Kendal	Rev. Jayaram Barasè	"
Gahu	Rev Vithoba Bhambal	1858
Satral	— — — — — — — —	1860
Khokar	Rev Kassām bhai Mohamedji	1855
9ch. Belapûr	— — — — — — — —	1861
Panchègaw	— Rev. Sayaji Ratwad	1858

8. Station Schools.	Teachers	Monthly Salaries
Rahûri —	Sonaji Macassari	Rs 10.
Khokar.	Jayaram Shèlaki	Rs 11.

9. Nothing.

10. Not any.

Very Truly Yours

Henry J. Bruce

Mahableshwar, May 18. 1870

Rec'd June 29.

Statistics in reply to inquiries

Ackd Aug 20

Ahmednuggur, Feb. 3. 1872

My Dear Dr. Clark.

I wrote you some time ago, during our annual meeting, of the change in our location and the reasons for it. Afterwards, at the close of the meetings, I was more prostrated than ever, and a two months trip to So. India was advised by some of the brethren. Therefore, after a visit to Rahuri, where we took leave of our old friends and packed up for Satara, I hastened my preparations for my journey.

Arriving at Bombay, I took a Steamer for Calicut, on the Malabar Coast, and was four days on the sea. I there had the pleasure of seeing the German Mission and becoming acquainted with some of the laborers. From thence I proceeded to the Neilgherries and visited the Sanitarium of the Arcot Mission there, and afterwards I went on to the Madura Mission, at which time I had the pleasure of meeting several of the

Mahableshwar, May 18, 1870

brethren and sisters at their homes and subsequently at Mission meeting.
Dr. Palmer was at the Pulneys and I staid in his family four or five days. He examined me and pronounced my disease situated at the base of the brain and an early visit to America indispensable to recovery. He kindly wrote a certificate to the Mission stating what he thought of my case, and saying that he saw no reason why I should not entirely recover in a year or two in America, if I abstained from all mental effort and engaged in manual labor; while if I remained here a few years longer the disease would probably become incurable Dr. Silas Scudder of the Arcot Mission also confirmed Dr P's opinion in every particular and he also made a statement to the Mission.

Dr. Palmer said my trip was about the best thing I could do, short of going to America, though he did not think that I should derive any permanent advantage from it. Dr. Palmer expressed his opinion orally even more decidedly than he did on the Certificate, and Dr. Scudder told me that I ought not to stay a day longer in India than was necessary. Hence it is impossible for us to delay our preparations for going, long enough to refer the matter to the Pru. Com. Thus the path of duty plainly leads to America instead of Satara, though I shall hope to go to S. and stay a few weeks. I very much regret the necessity of leaving the field in the present weak state of the Mission, yet I feel that God is abundantly able to raise up other means to accomplish His work, and trust that I may be able to return again at no very distant day.

I enclose Dr. Palmer's Certificate and would enclose Dr Scudder's also, but it is still ~~so~~ circulating in the Mission, and as it is just a confirmation of Dr. P's perhaps it is not necessary.

Very Truly Yours
Henry J. Bruce.
(By H. P. B.)

[illegible] H. J. Bruce. VI

Ahmednuggur, Feb. 3, 1872.

Rec'd March 12.

days. But the Lord knows all about it and I ought to be content to leave it in his hands.

I take an early opportunity to inform you of what seems to be the present prospect.

Very Truly Yours
H. J. Bruce.

Fare of Palmer
paid by Mrs Thayer

Ware Mass Oct 3 1873

Rec'd " " 4

Ans'd " " 4

My Dear Dr Clarke

I have not been feeling as well as usual for a few days past, and on consulting Dr Miner of this place he tells me that I *must* have another year to completely recover my health so that it will be safe for me to return to India. Although I have of late been coming to that conclusion myself, yet I assure you that it is a great disappointment to me to give up the idea of going to India next Spring. I have been feeling rather "blue" over it for a few

have not felt any such bad effects from it as a very brief effort caused six or eight months ago.

I know of no reason now why we may not return to India next Spring or early Summer.

Very Truly Yours

H J Bruce

Ware July 14 1873

My Dear Dr Clark

Your note was received Saturday eve. I suppose we shall need the same allowance for the current year that we had last. I do not think we could get along comfortably with less. and I do not care for more.

My health seems to be improving very much. Most of the time I feel as well as ever I did but I have not yet as much power of endurance as I would like to have. I have been speaking once on the Sabbath for several weeks past and

W… SONS
WOOL
YARNS.
PHILA, PA

Rec'd Apr. 21.

Philadelphia Apr 17 1873

My Dear Dr Clark

I have been wishing to report myself to you for some time, but have waited because I was intending to consult a physician here and wished to give you the result. I brought a letter of introduction to Dr H. N Martin, said to be one of the best Homeopathic physicians in this city of Homeopathic colleges. He thinks I am doing as well as could be expected, and says there is no "doubt" but that I shall be able to go back to India next year. He enjoins further rest. but allows a … al brief address

I am much encouraged by this talk with him,

I am taking a trip to Washington and visiting places of interest on the way. Shall probably be away from home about four weeks.

P. O. address Ware, Mass, as usual,

Very Truly Yours

H. J. Bruce

last week to attend a ladies missionary Meeting in Stafford Springs Conn. at which I was to make a few introductory remarks. and then leave Mrs. B. to address the ladies. Mrs. B. however was prevented from going by the sickness of one of our children and hence the greater responsibility devolved upon me. As it was the first regular address I have made since coming to this country I was anxious to see what the effect would be upon me; for I long to get out of this prison of silence and be able to tell some of my friends what I have seen in India! I find

however that I shall
have to be patient for
a few months longer, I
shall try to be as cautious
and prudent as I can, for
my chief desire is to be
ready to go back to my
field of labor in India

Very Truly Yours

H. J. Bruce,

Rev. H. J. Bruce.

Warr, Nov. 20. 187

Rec'd Nov. 21.

Ware Nov 20 1872

My Dear Dr Clarke

My health has so far improved that I have ventured to write three or four letters within the last month and have experienced no inconvenience from it. I hope I may continue to improve so as to be ready to return to India immediately after a second winter has passed, I do not suppose it would be prudent to return earlier than that, although I should be glad to go at once if I could have my health insured.

We had an appointment

With much love to you all,

I am,

Very Truly Yours Friend,

Henry J. Bruce.

To Sabbath Schools.

No 19. H. J. Bruce

Missionary ~~Rooms~~ House, Boston.
June 19th 1872.

Sent

My Dear Young Friends,

Some of you will remember that a long time ago I visited your Sabbath Schools, and after telling you about the poor heathen children in India I asked you to do what you could to help send the Gospel to them. I told you that I was myself about to go to tell them of Jesus and His salvation and asked you to contribute your pennies for the support of the schools which I might have under my charge. I told you then

Warr Nov 20 1872

that if you would enlist
in this work of supporting
our Mission Schools I would
write you a letter from India
once in six months and tell
you about the people and
the Schools there.

It made me very happy
to have so many of you engaged
in this work and I have often
been cheered by receiving
the tokens of your remembrance
of me and the work in which
I was engaged. It is now
nearly ten years since I went
to India and my health has
become so much impaired
that it has been necessary
for me to return ~~to In~~ for
a season to this country.

Although I hope that you
will continue your interest

t in the children and schools
g of far-off India yet I must
ld ask you to release me from
lia all further obligations to
ll send you a regular semi-
d annual letter as heretofore.
It is my wish and expect-
y ation after a season of rest-
age to return to my labors in
ten India. I love the work
e and it is my prayer that
nce God will still make me
ich useful there. In the mean
n time I hope that you will
t not fail to do all in your
as power by your prayers
d and contributions for the
y elevation of those great
or multitudes of children
y. who know nothing of the
on many privileges which you
est are permitted to enjoy.

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Ware Nov 1 1873

My Dear Dr Clark

Dr Tracy in writing me for information on the subject of self-support of native mission churches says that he was referred to me by you.

Thinking that you would be interested in the statements I have made I will send my reply to him through you.

My health is about the same as when I saw you in New York.

Very Truly Yours
H. J. Bruce

Rev. H. J. Bruce

Ware, Nov. 1. 1873.

Rec'd Nov. 3.

A PAGE
From The New Marathi Bible.
Matt. 5: 1—25.
A Photo-Engraving, reduced to 1-16th, the original size.

Rev. H. J. Bruce
Ware, Jan. 31. 1874.
Rec'd Feb. 2.

Ware Mass Jan 31/74

My Dear Mr Chapin.

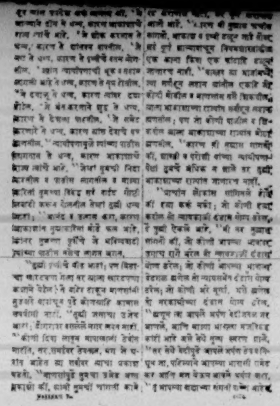
I send you the Bombay Guardian as requested in your favor of yesterday. I do not care to have it returned.

The brethren of the Mission (except Park) are delighted at Bro Bowens change of opinion on the subject of Baptism. Park, you know, adopted similar views to Mr Bowens soon after he went to India. Hence he of course is *not* pleasant

Fairbank writes to Park & says "*Truth* *is mighty* *& will* *prevail*". Park rejoins, that Bowens change of views is owing to the *influence* *of the* *Methodists* over him. He is somewhat disturbed by the affair, evidently.

Very Truly Yours

H. J. Bruce



A PAGE
From The New Marathi Bible.
Matt. 5: 1—25.
A Photo-Engraving, reduced to 1-16th, the original size.

Ware Mar 13 1874

My Dear Dr. Clark:

It has been a long time since I reported myself to you. I am happy now to say that my health is much improved, so much so that for some weeks I have been able to devote about an hour a day to study. I have given what little strength I have had to spare to the preparation of several addresses on Missionary subjects, & It is a pleasure to be able to do a little, & I long to be able to resume my labors for India.

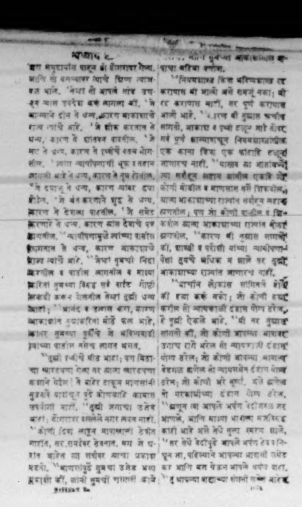
I am expecting to go to Ohio next week. to be gone about a month. I have a brother & sister in Ashtabula. While there I intend to visit Oberlin College & Ohio, Sem. & do what I can to awaken an interest for India. Prof Smith of Oberlin is a classmate of mine and he has thrown the doors wide open for me. I should like much to go to Chicago also, but do not feel that I can afford so much of a trip.

Very Truly Yours

H. J. Bruce

1

H. J. Bruce



A PAGE
From The New Marathi Bible.
Matt. 5: 1—25.
A Photo-Engraving, reduced to 1-16th, the original size.

Ware Mass Apr 27/74

My Dear Dr Clarke

You will be glad to learn that I have returned from my trip to Ohio, & that although I made quite a number of public addresses I do not feel any the worse for it. At Oberlin I did what I could to stir up some men for India, & I have reason to believe that considerable interest was awakened among the students.

But what I did — I spoke to

& gave an address (55 minutes) in the 2nd Church in the evening. The next day I met the Theo Students for an hour in the P.M. to present the claims of the Mis. work upon them as individuals & in the evening of that day four of the students called on me to talk about their personal duty. I have considerable hope of one young man (Winslow) that he will give himself to the work. Of course I was physically wearied by these exertions but I am not aware that my health suffered in the least in consequence of them.

Have been suffering from a severe cold for a week past, since my return.

Very Truly Yours H. J. Bruce

ware, Sept. 16, 1874.

Rec'd Sept. 17.

Ware Sept 16 1874

My Dear Dr. Clark,

I have received this morning a note from Mr Chapin saying that you wished to know about the church polity of the churches of our Mission — whether it is "Congregational, or Presbyterian, or something else". Strictly I suppose it would be difficult to characterize it by either of the above terms, as it partakes of both Cong^l & Presb^n forms. Essentially, however, it is more Cong^l than Presb^n, so far as the churches are concerned. The individual churches are independent, so far as they private business is concerned, and that business is transacted strictly in the Congregational manner. In cases of discipline there is no appeal from the decision of the church, but the principles on which that decision was based may be referred to the Eccl.l Union,

The Eccl. Union is composed of the pastors, & one delegate from each of the churches belonging to it. It takes the place of both the "*Association*" & the "*Council*" in our Congregational churches. It may be designated as a "*Standing*" or "*Permanent Council*." #4 The duties of this Union you will fi stated in the 4th & 5th articles of its Constitution which are quoted on the 297th page of Dr Andersons Hist of the Indian Missions

This very "briefly" is in answer to your question. If it does not cover all the points concerning which you wish information I shall be happy to answer, so far as I am able, any further questions which you may wish to present,

Very Truly Yours

H. J. Bruce

My dear Mr. Worcester.

The Rev Mr Bruce has just gone from here. He will give you my view of his case. I think that the chances are very greatly in favour of his going back next summer -

Very respy truly yours

John E. Tyler.

Rev Dr Worcester. 7. Newbury St.
16 Feb.

Boston Feb. 16. '75

Mr. Brewer's case.

WARE, MASS. JULY 14TH. 1875.

MY DEAR DR. CLARKE:

WE FIND, AFTER BEING DECEIVED FOR A WHOLE MONTH, THAT MRS. BRUCE'S TROUBLES ARISE FROM QUITE ANOTHER CAUSE THAN THE ONE I SUGGESTED TO YOU WHEN I WAS IN BOSTON. I THINK SHE IS BETTER THAN SHE WAS A MONTH AGO, BUT THE DR. IS STILL UNCERTAIN AS TO THE DEGREE OF DISEASE IN HER SYSTEM, OTHER THAN GENERAL DEBILITY. HE THINKS THEBE IS NOTHING VERY SERIOUS THE MATTER WITH HER BUT IS STILL WAVERING IN HIS OPINION AS TO WHETHER WE SHALL BE ABLE TO START FOR INDIA NEXT MONTH. HE THINKS HE WILL BE ABLE TO DETERMINE IT THIS WEEK. WE ARE VERY DESIROUS TO BE IN AHMEDNUGGUR AT THE MEETINGS NEXT OCT. BUT AT THE SAME TIME WE WOULD USE ALL PRUDENCE IN THE MATTER.

VERY TRULY YOURS,

HENRY J. BRUCE.

Rec'd July 15.

WARE, MASS. JULY 19TH. 1875.

MY DEAR DR. CLARKE:

THE DR. GAVE US HIS OPINION YESTERDAY THAT THERE WAS NOTHING IN MRS. BRUCE'S CASE THAT NEED DETAIN US FROM GOING TO INDIA AT ONCE. I SHALL THEREFORE COMMENCE OUR FINAL PREPARATIONS AT ONCE, AND HOPE TO BE ABLE TO LEAVE WARE THE LAST OF NEXT WEEK. I DO NOT SEE HOW WE CAN GET READY TO SAIL BEFORE THE MIDDLE OF AUG. HAVE JUST WRITTEN TO MR. HUME TO SEE IF WE CAN ARRANGE TO GO TOGETHER. MRS. B'S SICKNESS HAS DELAYED OUR PREPARATIONS FOR FIVE WEEKS OR MORE, SO THAT WE FEEL THE NEED OF HASTENING IN ORDER TO MAKE SURE OF THE OCTOBER MEETING AT AHMEDNUGGUR. I SHALL TRY TO SEE YOU IN BOSTON THE LAST OF NEXT WEEK.

VERY TRULY YOURS,

HENRY J. BRUCE.

Henry J. Bruce

Ware, July 19. 1875.

Rec'd. July 20. 1875.

MAHABLESHWAR, MAR. 16TH. 1876.

MY DEAR DR. CLARKE:

WE HAVE JUST COME UP TO THIS PLACE, TO WITHDRAW FOR A SEASON FROM THE GREAT HEAT OF THE PLAINS. WE HAVE SUFFERED CONSIDERABLY FROM THE HEAT DURING THE LAST FEW WEEKS, AND THE CHANGE TO THIS DELIGHTFUL PLACE IS VERY REFRESHING.

IT IS NOW NEARLY FOUR MONTHS SINCE WE WENT TO SATARA, AND I THINK YOU WILL BE GLAD TO KNOW SOMETHING OF OUR WORK THERE. IT WAS OUR INTENTION WHEN WE WENT THERE TO SPEND THE GREATER PORTION OF THE COLD SEASON IN TOURING IN THE VILLAGES AROUND, BUT AS OUR GOODS FROM AMERICA DID NOT ARRIVE, AND WE WERE IN SEVERAL OTHER RESPECTS UNPREPARED FOR TENT LIFE, WE WERE NECESSARILY DETAINED FOR SOME WEEKS. ~~AND~~ IN THE MEAN TIME A WORK WAS DEVELOPED ~~ON OUR HANDS~~ IN THE CITY OF SATARA WHICH IT SEEMED UNADVISABLE FOR US TO LEAVE, AND WHICH IN ITS RESULTS SEEMS QUITE REMARKABLE. HENCE OUR WHOLE SEASON WAS SPENT THERE IN LABOR IN THE CITY. REV. KASSIMBHAI WAS TRANSFERRED FROM SEROOR TO SATARA, AS MY ASSISTANT. HE HAS PREPARED A NUMBER OF KIRTANS, OR SACRED CONCERTS, WHICH HAD PREVIOUSLY PROVED QUITE ACCEPTABLE TO THE PEOPLE. IT OCCURRED TO ME, THEREFORE, TO MAKE A CONTINUOUS AND PERSISTENT EFFORT TO REACH THE PEOPLE OF SATARA BY MEANS OF THE KIRTAN AND THE MAGIC LANTERN. I FIRST APPOINTED AN EVENING MEETING WTTH THE SHOEMAKER CASTE WHO HAD SHOWN THEMSELVES SOMEWHAT FRIENDLY BY SENDING THEIR CHILDREN TO OUR CITY SCHOOL, AND AFTER TALKING AND SINGING WITH THEM FOR AN HOUR I INVITED THEM TO AN EXHIBITION OF THE MAGIC LANTERN ON THE NEXT TUESDAY EVENING. AT THE APPOINTED TIME THE SCHOOLHOUSE WAS FILLED WITH AN INTERESTED AUDIENCE, TO WHOM WE HAD THE OPPORTUNITY OF MAKING KNOWN THE GOSPEL SCHEME OF SALVATION WITH GREAT PLAINNESS OF SPEECH. AT THE CLOSE OF THE MEETING A KIRTAN WAS APPOINTED FOR THE NEXT FRIDAY EVENING, IN OUR LARGE CHAPEL, AS THE SCHOOLHOUSE WAS TOO SMALL TO ACCOMMODATE THE AUDIENCE. AT THE FIRST KIRTAN THE CHAPEL WAS ABOUT HALF FILLED, AND THOSE PRESENT SEEMED ATTENTIVE AND INTERESTED. THE SUBJECT WAS "THE EXCELLENT TEACHER," AND THE SPEAKER SHOWED, IN ALTERNATE SONG AND REMARKS, THE NECESSITY OF A DIVINE MEDIATOR BETWEEN GOD AND MAN. BOTH THE SINGING AND THE SPEAKING WERE ACCOMPANIED WITH NATIVE INSTRUMENTS OF MUSIC, KASSIMBHAI WAS ~~ALSO~~ ASSISTED IN THE SINGING BY TWO OR THREE OTHER PERSONS. BY THIS TIME THE EMMISSARIES OF SATAN BEGAN TO BE ALARMED, AND WE WERE NOT PERMITTED TO CLOSE THIS MEETING WITHOUT HAVING SOME DISTURBANCE. A LARGE STONE WAS THROWN UPON THE IRON ROOF OF THE CHAPEL, WHICH PRODUCED A REVERBERATING SOUND WHICH WAS QUITE STARTLING. ALSO WHEN MRS. B. AND I WERE RETURNING HOME FROM THE KIRTAN, IN OUR BULLOCK CART, A STONE WAS THROWN AT US, WHICH LEFT ITS PERMANENT MARK UPON THE CART, ABOUT TWO INCHES BELOW THE TOP OF THE DOOR, IN FRONT OF WHICH I WAS SITTING. THIS SHOWED THE NECESSITY OF HAVING SOME POLICE ARRANGEMENTS FOR THE PROTECTION OF PERSON AND PROPERTY, AND THE SUPERINTENDENT OF POLICE, ON MY REPRESENTATION, VERY KINDLY MADE ALL NECESSA-

RY ARRANGEMENTS. MEETINGS WERE APPOINTED FOR EVERY TUESDAY AND FRIDAY NIGHT, AND AS THEY BECAME BETTER KNOWN THE LARGE CHAPEL WAS FILLED EACH NIGHT TO OVERFLOWING, AND MANY REMAINED IN THE YARD OUTSIDE. SOME WOULD COME AT THE COMMENCEMENT OF THE MEETING AND LISTEN TO THE MUSIC, BUT WHEN THE INSTRUCTION BECAME TOO DIRECT IN REGARD TO PERSONAL DUTY AND OBLIGATION, THEY WOULD GET UP AND GO OUT. SOME ALSO MANIFESTED THEIR DISLIKE OF THE INSTRUCTION BY MAKING NOISE AND DISTURBANCE, SO THAT AT ONE TIME IT BECAME A SERIOUS QUESTION WHETHER IT WOULD BE WISE TO CONTINUE OUR MEETINGS LONGER. BUT BY REVISING OUR POLICE ARRANGEMENTS, AND PERSEVERING IN THE SAME LINE, WE SUCCEEDED IN ESTABLISHING ORDER, AND SINCE THE FIRST THREE OR FOUR WEEKS THE AUDIENCES HAVE BEEN VERY QUIET. THUS WE HAVE CONTINUED OUR MEETINGS REGULARLY, TWICE A WEEK, FOR TWO MONTHS AND A HALF, THE INTEREST OF THE PEOPLE IN THE REAL TRUTH APPARENTLY INCREASING ALL THE TIME. NEAR THE END OF OUR SERIES, EXPRESSIONS OF INTEREST BECAME MORE FREQUENT, AND WE RECOGNIZED AT OUR SABBATH SERVICES SOME OF THE MOST CONSTANT ATTENDANTS UPON THE EVENING EXERCISES. A NUMBER OF PERSONS DECLARED THEIR CONVICTION OF THE TRUTH OF THE GOSPEL, AND THEIR NEED OF A SAVIOUR. SEVERAL EXPRESSED A DETERMINATION TO LIVE A LIFE OF FAITH IN CHRIST, BUT THEY WERE NOT QUITE READY TO RECEIVE BAPTISM, AND PROFESS CHRIST BEFORE THE WORLD. ONE YOUNG MARATHI LAD DID INDEED ASK FOR BAPTISM, DECLARING HIS PURPOSE TO BE A CHRISTIAN, WHATEVER HE MIGHT HAVE TO SUFFER IN CONSEQUENCE. HE WAS EXAMINED BY THE CHURCH AND IT WAS VOTED TO RECEIVE HIM, BUT AT THE TIME APPOINTED FOR HIS BAPTISM HIS FEARS OVERCAME HIS BETTER PURPOSES AND HE REMAINED AWAY. AFTERWARDS HOWEVER HE MANIFESTED GREAT SORROW THAT HE HAD ALLOWED THE OPPORTUNITY TO PASS UNIMPROVED. HE STILL DECLARES HIS PURPOSE TO BE A CHRISTIAN, AND WE HOPE THAT HE WILL BE RECEIVED TO THE CHURCH AT THE NEXT COMMUNION. TWO OTHER YOUNG MEN, ONE OF THEM THE SON OF THE INSPECTOR OF POLICE, HAVE BEEN TO US FOR FURTHER INSTRUCTION, AND SEEM IN A VERY INTERESTING STATE OF MIND. THEY SAY THAT THEY ARE GOING TO BE CHRISTIANS, BUT SO LONG AS THEY STOP SHORT OF AN OPEN PROFESSION OF CHRIST IN BAPTISM, AND THE CONSEQUENT ENTIRE SEPARATION FROM THEIR HINDOO FRIENDS, WE CAN ONLY PRAY FOR THEM, AND HOPE FOR THE BEST. ONE OF THESE YOUNG MEN TOLD US, IN REFERENCE TO THE INTEREST IN THE CITY, THAT THE PEOPLE WERE BEGINNING TO SAY THAT THE TIME HAD COME FOR THEM TO CHANGE THEIR RELIGION. THIS REMARK MUST OF COURSE BE TAKEN WITH A GOOD DEAL OF ALLOWANCE, AND YET IT GAVE US GREAT ENCOURAGEMENT IN OUR WORK. DURING THE LAST WEEK OF OUR STAY WE THOUGHT WE WOULD PUT THE INTEREST TO THE TEST, AND SEE WHETHER THEY CAME TO HEAR THE TRUTH, OR SIMPLY TO LISTEN TO THE MUSIC. HENCE A PREACHING SERVICE WAS APPOINTED FOR THE NEXT FRIDAY EVENING. I WAS MYSELF SURPRISED TO FIND NEARLY OUR USUAL AUDIENCE PRESENT, AND STILL MORE SURPRISED THAT THEY REMAINED QUIET AND ATTENTIVE THROUGH THE WHOLE SERVICE. AT THAT MEETING THERE CAME A VOLUNTARY EXPRESSION OF INTEREST FROM THE AUDIENCE WHICH WAS VERY GRATIFYING. A MUSSULMAN, WHO HAD BEEN VERY CONSTANT IN ATTENDANCE, REQUESTED THE PRIVILEGE OF

CROWNING THE SPEAKER AND SINGERS WITH GARLANDS, ACCORDING TO THE NATIVE CUSTOM OF CONFERRING HONOR, AND SHOWING RESPECT. AS THERE SEEMED TO BE NO OBJECTION TO THIS IN A RELIGIOUS POINT OF VIEW, HE WAS PERMITTED TO DO SO, AND IT WAS MADE AN OCCASION FOR FURTHER INSTRUCTION AND EXHORTATION. THIS SAME THING WAS REPEATED BY THE SAME MAN AT OUR LAST MEETING AND IT WAS AFTERWARDS REPORTED THAT THIS MAN HAD OPENLY DECLARED HIS PURPOSE TO BECOME A CHRISTIAN. I HAVE NOT SEEN HIM, HOWEVER, SINCE.

"IN ADDITION TO THE SPECIAL EFFORTS DESCRIBED ABOVE, I HAVE, IN CONNECTION WITH MY NATIVE ASSISTANTS, ENGAGED AS MUCH AS POSSIBLE IN STREET PREACHING. IN THIS ALSO WE HAVE MET WITH ENCOURAGEMENT. WE CAN GENERALLY SECURE GOOD AUDIENCES, AMONG WHICH THERE ARE MANY ATTENTIVE LISTENERS. WE HAVE VISITED COMMUNITIES OF DIFFERENT CASTES, GATHERING AS MANY OF THE NEIGHBORS TOGETHER AS WE COULD, AND TELLING THEM OF ~~C~~ CHRIST. IN ONE OF THESE VISITS I FOUND AN OLD MAN, A SHOEMAKER BY CASTE, WHO TOLD ME THAT HE HAD "HELD ON TO THE FEET OF JESUS FOR TWO YEARS." HE HAD OFTEN HEARD THE TRUTH, AND AFTER TALKING WITH HIM, AND SEEING HIM ON SEVERAL OCCASIONS, I COULD NOT BUT FEEL THAT HE WAS EXERCISING A GENUINE FAITH IN CHRIST.

"MRS. BRUCE HAS ALSO BEEN ENGAGED IN DIRECT EFFORTS AMONG THE WOMEN. SHE WAS ACCUSTOMED TO GO DAILY, AND OFTEN TWICE A DAY, TO MEET THE WOMEN SOMEWHERE, AND AS SHE BECAME MORE ACQUAINTED IN THE CITY SHE WAS SCARCELY ABLE TO ACCEPT ALL THE INVITATIONS SHE RECEIVED, TO GO AND MEET THE WOMEN IN PARTICULAR PLACES. SHE HAS BEEN REGULARLY TO THE WOMEN IN THE JAIL, AND ~~HAS~~ GIVEN THEM A SYSTEMATIC COURSE OF INSTRUCTION, AND SHE HAS DERIVED MUCH ENCOURAGEMENT FROM THE RESULTS OF THIS CONTINUOUS EFFORT IN THE SAME DIRECTION. AMONG THE 25 OR 30 WOMEN IN THE JAIL THERE ARE FIVE WHO ARE GREATLY INTERESTED IN THE TRUTH, AND OF THESE THERE ARE THREE WHO, SHE THINKS, HAVE ACTUALLY RECEIVED CHRIST IN FAITH. OF COURSE THEY HAVE NOT HAD THEIR TEST AS YET, BUT WHEN THEY ARE RELEASED FROM THE JAIL IF THEY DO NOT JOIN THEMSELVES TO THE PEOPLE OF GOD, SHE WILL CERTAINLY BE VERY MUCH DISAPPOINTED.

"YOU WILL SEE FROM THE ABOVE ACCOUNTS THAT THE WORK AT SATARA IS JUST NOW IN A VERY INTERESTING STATE. YOU MAY BE SURE THAT WE WERE SORRY TO LEAVE IT AT THIS TIME, BUT IT SEEMED A NECESSITY THAT WE SHOULD DO SO. WE HOPE TO RETURN TO IT AFTER A FEW WEEKS, REINVIGORATED BY A BREATH OF THIS MOUNTAIN AIR. IN THE MEAN TIME REV KASSIMBHAI AND OTHERS ARE THERE TO CARRY ON THE WORK. THE NATIVE PASTOR, VITHALRAW, A REALLY GOOD MAN, IS THOROUGHLY AWAKE TO THE RESPONSIBILITIES OF THE SITUATION. THE FAITH OF THE CHURCH HAS BEEN GREATLY QUICKENED BY WHAT HAS BEEN WITNESSED IN THE LAST FEW WEEKS. WE CANNOT BUT HOPE, THEREFORE, THAT THE SET TIME HAS COME WHEN GOD WILL ANSWER ALL THE PRAYERS OF HIS SERVANTS WHO HAVE lived there & LABORED, ~~AND~~ have PRAYED, AND WEPT OVER TH~~IS~~at WICKed CITY, FOR THE LAST FORTY YEARS. I AM SURE THAT YOU AND OTHER FRIENDS OF CHRIST IN AMERICA WILL ALSO PRAY, THAT THESE HOPES MAY NOT BE DISAPPOINTED." VERY TRULY YOURS,

HENRY J. BRUCE.

Mahableshwar, March 16,
1876.

Rec'd May 4.

Ans

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PRIVATE.

MAHABLESHWAR, MAR. 18TH. 1876.

MY DEAR DR. CLARKE:

I SEND YOU HEREWITH A COMPACT ACCOUNT OF OUR W WORK AT SATARA DURING THE PAST SEASON. I HAVE HESITATED TO DO SO LEST I SHOULD AWAKEN HOPES THAT WOULD ONLY BE DISAPPOINTED. BUT TO US THE RESULTS OF OUR WINTER ''CAMPAIGN'' SEEM SO REMARKABLE, THAT I THO'T I HAD BETTER WRITE YOU FREELY, PRESENTING THE CASE AS IT APPEARS TO US. I THINK WE NEVER HAD MORE SATISFACTION, OR ENCOURAGEMENT, IN REGARD TO A SEASON'S LABOR. THE LORD HAS LED US ON FROM ONE THING TO ANOTHER, GIVING US ENCOURAGEMENT EVEN BEYOND THE EXPECTATIONS OF OUR FAITH. ONE REMARKABLE THING IN REGARD TO THIS MOVEMENT IS THAT THE INTEREST IS ALMOST ENTIRELY AMONG THE HIGHER CLASSES, OR CASTES. YOU KNOW THAT IN OTHER PLACES WE HAVE GENERALLY FOUND THE LOWER CASTES MORE ACCESSIBLE, AND MOST OF OUR CHRISTIANS ARE FROM THE LOWER CASTES. SATARA IS A PROUD BRAHMINICAL PLACE, AND IT HAS ALWAYS BEEN REGARDED AS A HARD FIELD FOR MISSIONARY LABOR. THE MISSION THERE HAS SEEN MUCH SORROW AND SUFFERING. MAY IT NOT BE THAT THE SEED SOWN IN TEARS IS ABOUT TO SPRING UP AND BRING FORTH ITS FRUIT?

I SEND YOU TWO COPIES OF OUR MISSION CONSTITUTION, WITH IT RECENT AMENDMENTS, PRINTED ON MY OWN PRESS. MY CHILDREN, HENRY AND HATTIE DID MOST OF THE TYPE SETTING, AND IT HAS BEEN A GREAT SOURCE OF AMUSEMENT TO THEM, AS WELL AS TO ME. WE HOPE TO MAKE THE PRESS USEFUL IN IN A VARIETY OF WAYS. VERY TRULY YOURS,

HENRY J. BRUCE.

Mahableshwar, March 18, 1876.

PRIVATE.

[illegible], MAR. 18, 1876.

MY DEAR DR. CLARK:

I SEND YOU HEREWITH A COMPACT ACCOUNT OF OUR WORK AT SATARA DURING THE PAST SEASON. I MAY HAVE SAID TO YOU OR TO [illegible] I SHOULD AWAKEN HOPES THAT WOULD NEVER BE DISAPPOINTED. BUT TO US THE RESULTS OF OUR LIMITED "LOCATION" SEEM SO REMARKABLE, THAT I TRUST IT MAY INTEREST YOU EQUALLY, PRESENTING THE CASE AS IT APPEARS TO US. I THINK WE NEVER HAD MORE SATISFACTION, [illegible] ENCOURAGEMENT, [illegible] TO A SEASON'S LABORS. THE LORD HAS LED US STEP BY STEP FROM ONE THING TO ANOTHER, [illegible] ENCOURAGEMENT [illegible] BY [illegible] ACTIONS OF OUR [illegible]

[illegible]

[illegible] OTHER PLACES WE HAVE GENERALLY FOUND THE LOWER CASTES MOST ACCESSIBLE, AND MOST OF OUR CHRISTIANS ARE FROM THE LOWER CASTES. SATARA IS A VERY BRAHMINICAL PLACE, AND HAS ALWAYS BEEN REGARDED AS A HARD FIELD FOR MISSIONARY LABOR. THE MISSION THERE HAS SEEN MUCH LABOR AND SUFFERING. MAY IT NOT BE THAT THE SEED SOWN IN TEARS IS ABOUT TO SPRING UP AND BRING FORTH [illegible] FRUIT?

I SEND YOU TWO COPIES OF [illegible] WITH [illegible] ARRANGEMENTS, PRINTED ON MY OWN PRESS. MY CHILDREN, HENRY AND HATTIE, DID MOST OF THE TYPE SETTING, AND IT HAS BEEN A GREAT SOURCE OF AMUSEMENT TO THEM, AS WELL AS TO ME. WE HOPE TO MAKE THE PRESS USEFUL IN IN A VARIETY OF WAYS.

VERY TRULY YOURS,
HENRY J. BRUCE.

Mahableshwar, March 18, 1876.
Rec'd May 4.
Ans a -

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Mehra, Satara Districts Nov. 29 1876

My Dear Dr Clark.

I wrote you two days ago acknowledging the receipt of your favor of Oct. 16. and answering your questions about the Industrial School. Yesterday was "moving day," and we removed our camp to this place, seven miles. These moving days are exceedingly wearisome. Although we commence at daylight to take down our tabernacles, it is perhaps nine o'clock before our carts are loaded, and ten o clock before we are really started. Then the journey comes in the heat of the day, and the baggage carts move slowly. We go on ourselves to the new place, select the camping ground and then wait from one to two hours for the baggage to com up. Then the work of reconstruction begins and if we can get it far enough along to be comfortable the first night, we are glad to leave the rest until the next morning. Accordiny to our present plan of touring we usually remain about 10 days in one place.

2. Health. You will wish to know something of our health-record, especially as the physician, Dr Izlir, expressed the opinion when I left home that I would not be able to do very much mental work during the first year. I am happy to say however that during the last rains I have been enabled to accomplish very much more than I anticipated. I was certainly able to do more work, and feel it less, than for five years past. At the same time I have not the power of endurance that I had before my breakdown. Mrs. Bruce is better than when we left America, but is not very strong. She gets tired easily, and frequently has her poor days. Still she is able to do a good deal of missionary work, besides her Marathi translations which she seems always to have in hand. — We think the children have all improved in health, in the last six months. With Henry and Hattie the process of acclimation has been quite serious. We hope that they

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are getting the better of it. Nellie is quite well usually. Should you ask what is the matter with Mrs. B. I should reply without hesitation, American house-keeping. It is very hard for missionary wives to go home and enter at once upon the duties of house keeping, to which they are unaccustomed, and for which a long residence in tropical countries has unfitted them.

3. Street Preaching: || My principal work directly for the heathen during the past season has been street preaching. This has seemed to be the most hopeful method of reaching the masses. Every morning, and sometimes also in the evening, I have been with my helpers to some frequented place in Patan; ~~the city~~; and taking our stand upon one side of the street, we ~~have~~ would sing one or two hymns, for the purpose of gathering an audience. The people would gather, sometimes quickly, and sometimes more slowly, and after the singing we would speak in turn to them. Our audiences have numbered from forty to seventy-five, and

we have sometimes had as many as a hundred attentive listeners. I think our average number has been about *sixty*. The audiences have been composed mostly of the middle and lower classes, and we have had large numbers of people from the villages who have come into the city in the early morning, with perhaps a load of wood or grass upon their heads, and who have thus heard the Gospel, perhaps for the first time.

We have had many cases of interest arising from our street-preaching, so that we have felt that it was not in vain. Persons have been to us and expressed their convictions that Christianity was true, and have declared their purpose to give up all for Christ. I am sorry to say, however, that most of these cases have been of transient interest. The powers of this world, of caste, &c. have proved too strong for them, and they have succumbed. Alas for this poor weak Hindū human nature, bound hand and foot by the abominable system of caste!

One person only, so far as we know, has continued steadfast in the truth. This is a Mussulman boy who was being trained to become a Fakeer. He first heard the truth in our street preaching, and after several months he renounced his religion and his profession, and cast in his lot with the Christians. His friends seized everything he had, and he became ~~was therefore~~ penniless and almost naked. He is now in the Station school, and is supported by the voluntary contributions of the Christians.

One peculiarity of our street preaching is that we allow no discussions. The tendency of street discussions is almost invariably to degenerate into mere wrangling. Half a dozen persons may be talking at once, apparently quite satisfied if they can prevent others from hearing the truth. Seeing this tendency we adopted the rule ~~principle~~ that we would not allow discussion in the street, ~~under~~ in any circumstances whatever. At first it was rather difficult to carry it out; ~~our principle~~, ++ sometimes the incorrigibles had to be choked off with singing; + but afterwards, when they began to understand our rule, and that it was inflexible, they remained quiet, ~~and~~ now we are very seldom interrupted by any attempt to enforce discussion; + Our street audiences ~~now~~ are usually as quiet and attentive as our Sabbath audiences in the chapel. We are, therefore, much pleased with the result of ~~our~~ the experiment. That all may have an opportunity to ask questions, we daily invite them to the bungalow, or to the houses of the helpers; and if they are sincere in their inquiries, they will not fail to accept the invitation.

4. Literary labors. — You will remember, perhaps, that I told you of the Comparative Anatomy which I had commenced to prepare before I went home. It was for this work that I obtained so many electrotype cuts in America. I have been pushing on this work as rapidly as possible, both in English and Marathi, and I now have it so

that I can "see through" it. Only fifteen or twenty pages of the Eng. manuscript remain to be written. Of the five chapters written years ago three have been thoroughly revised and two remain. The Marathi manuscript is fully up to the Eng. in the advance, but none of the previous chapters have been revised. I hope to have this work completed in course of a few months. As soon as it is completed I shall offer the Marathi manuscript to Government, and if it is accepted, means will be provided for the printing. The estimate for printing & binding the Marathi, 1000 copies is about Rs. 1200. The English version we are printing in our own house. (250 copies.) Henry & Hattie are my compositors, and it is an excellent work for them. I undertook this job of printing after consulting both Brethren Fairbank and Harding, in whose judgment I have great confidence. Everything thus far has been done at my own private expense, and I intend to defray the whole expense of the edition, unless it be perhaps for the binding, which will cost Rs. 125. If I can remember it I will try and send you some specimen sheets when we return to Satara, which may serve as samples both of the work itself, and of the amateur printing. Forty pages are completed.

Nov. 30. 5. The Columbian Press. Our little printing press has proved a real blessing to us all. I do not know what we should have done without it. As my work is principally evangelistic, I have far less of miscellaneous work than I had at Rahuri, where I had from 20 to 30 helpers and ten churches under my charge. I have therefore considerable time, after my day's studies are over, that I can devote to this. The children are also greatly interested in it, and they are encouraged to hasten their lessons so that they can go up into the printing office. They are thus saved from many hours of wearisome and aimless idleness. It was principally on their account that I undertook to print the Eng. of my

Comparative Anatomy, that they might have some useful employment constantly on hand. It is an excellent *school* for them. By means of it they are learning type-setting, Anatomy, spelling, and punctuation. They also learn to be accurate in little things. We did not commence the printing of the Anatomy until the last of Sept, as the materials did not arrive from America. Previous to that time we endeavored to make the press *useful* by printing tracts, scripture cards &c. Hence we had an auxilliary Tract Society in our own house. The "Columbian Press" has received quite a number of public commendatory notices, one of which I have re-printed and will enclose a copy. The children have published two numbers of the "*Columbian Advocate*," copies of which I have already sent to you.

6. *The Famine.* You have doubtless heard that we are suffering from a famine in this part of the country. The latter rains have been entirely withheld, and the earlier rains were so late, and so scanty, that

that both the earlier and the later crops are almost a failure. In consequence of this the prices of grain &c are fearfully high, and the poor who have no work cannot buy at present rates. We therefore hear most distressing accounts of suffering, from various parts of the country. The want of water is, if possible, a greater calamity than the failure of the crops: and it is a serious question how the cattle can be kept alive. Large numbers in many parts have already perished.

Satara is a little to one side of the famine district, and it is consequently not as severe ~~bad~~ here as in Sholapur and Ahmed-Nuggur. Still the prices are higher here than they are even at Ahmed-Nuggur.

It seemed very doubtful whether ~~under~~ in these circumstances it would be expedient for us to come out into tents. I called on the Collector of Satara for counsel, advice and he advised us to go only on the great roads, where, he thought, we should would be able to get forage and supplies. We

P. S. We have some amusing scenes in our touring. If you had been with us last Sunday week you would have seen our mats spread under a tree in front of the tent, with a goodly company of men upon one side and of women upon the other. Saheb is preaching to them. The services proceed in an orderly way for a time, and are then interrupted by a vigorous dog-fight close by. The preacher stops, gives orders for expelling the combatants from the grounds, waits to see his orders executed, and then proceeds with his discourse. You may well suppose that he had a wide awake audience after that.

H.J.B.

are now on the Mahableshwar road, and are doing very well; but when we are through with this valley it is doubtful whether we can go any where else.

7. *Reduced Allowances.* — You may wish to know the result of our efforts to live on ten per cent reduction of salaries. So far as we ourselves are concerned, had it been an ordinary year we should have come within our allowances; but this widespread famine has added greatly to our expenses. We shall not therefore be able to close the year without considerably overdrawing our allowances, or drawing (as we have done) from private funds. Take for example our conveyance. We have a pair of bullocks and a riding pony. We are allowed ordinarily Rs 30 per month for conveyance, — this year Rs 27. With the best I can do it is costing us now *Rs 45.* for fodder and driver alone, to say nothing of *repairs* which come every now and then. Bro. Harding wrote me the other day that he would not be able to keep his bullocks at all at Sholapur until next rains. I state these facts, *not* that I wish for

or would receive any "deficiency allowance" as you have suggested, but that you may understand our situation. Let me state another fact which bears upon the question of our missionary style of living as compared with that of the English. Capt Jacob, Bro Abbot's son-in-law, is one of our most intimate friends among the English, and is a devoted Christian. He told me sometime ago that it cost him Rs 150. a month for servants alone — that he had tried repeatedly to reduce this item but could not. — Now our allowances this year are Rs 198. per month. — Deducting our tithes it leaves us Rs 178 for all expenses. Now supposing we paid Rs 150 for servants, can you imagine what in the world we could find to do with the remaining 28 rupees?

If I have neglected writing you for so long a time I have certainly done something to atone for it in this long letter. I trust you will excuse the freedom and familiarity with which I have written. Your kind letter made me feel as if I wanted to have a good long talk with you. I wish you could look in upon us, either here in tents, or at our Satara home.

With kind regards from us all, Very Truly Yours
Henry J. Bruce.

Satara Nov. 29, 1876.
Rec'd Jan. 9, 1877.

Satara District, Nov 27 1876

My Dear Dr Clark:

Your very kind letter of Oct. 16th was received on Friday evening last. (Nov. 24.) It gave us much pleasure to hear from you, although I was reminded of my own neglect in the matter of correspondence. I assure you, however, that it was not from any such reason as you suspected. I hardly expected that you would write me personally, or that I had any special claims upon you in that direction. The simple fact is that I have been just as busy as a B. all through the past rainy season, and as letter-writing was something that could be neglected, I did very little in that line. I am afraid that some of my family friends at home would scold me, if they had a chance, because I have written them so seldom.

Ten days ago, as we were about leaving

Satara, the question of the Bombay House came suddenly before me. by the receipt of your letter on the subject to Bro Harding, and I wrote you my views on that perplexing question, I trust you will receive that letter in due time,

2. The Industrial School: As you have asked me to give my views on this subject I will answer your questions first, and afterwards speak of some other subjects of interest, You refer to a letter of yours to Bro. Winsor, and I judge from your remarks that you expected that I should see that letter and make some response to it. I would say however that I did not see it, and I have known nothing of your correspondence with Bro. W. on the subject. — I hardly know what to say in regard to the school, because I have seen so little of it. I have kept myself quite aloof from it, because I did not wish to get mixed up with it in any way or shape. I can say however

that Bro Winsor is quite enthusiastic over it, and he has succeeded in interesting quite a number of the people at the Station in it. I have understood that ten gentlemen of the Station were contributing, each, five rupees a month, for the expenses of the school. I am able to state too that the school, (either the boys or their teacher) turns out some very nice work, both in weaving and in carpentry. The Station School under Bro W's charge has been unusually large during the past season. Whether the Industrial School has had anything to do with that increase I cannot say.

It has been a question with us for many years, how we can give our Christian boys some independent means of obtaining a livelihood. It has been frequently discussed in our Mission meetings, and at the last meeting a Com. was appointed to consider the subject and report to the Mission at the next meeting. In the discussion at Ahmednuggur at the late meeting I expressed the opinion that an Industrial School like Bro Winsor's does not meet the want which is felt by all, for the reason that however nice work the boys my turn out with the help of the machinery and other appliances of the school, they would be helpless when thrown upon their own resources. Besides the work done in the school is of such a class that it will find a market only among Europeans. The boys from the school could not possibly compete with the native weavers, in the native market. — Now in answer to your question as to the desirability of continuing the school, or otherwise, I would briefly say,

Satara, Nov. 24, 1876.
Rec'd Jan. 9, 1877.

1. It is a pet scheme of Bro W's. He would feel much hurt to have to give it up.
2. I should oppose, most decidedly, any proposition to make it a Mission institution
3. I see no possibility of turning it over to any outside people for management.
4. Bro W. has erected some excellent buildings for the school on Mission ground, & supplied them with machinery.
5. The brethren in Ahmednuggur have sent several boys here to be trained in the school. There are now, I believe, in all 16 boys in the school.
6. Bro W. needs something of this kind as a vent for his excessive enthusiasm.
7. I would advise therefore that he be allowed to continue his experiment for the present, if he can do so without in any way taxing the Mission funds. I say this although I do not believe that the school is going to accomplish all that he expects.

Very Truly Yours H. J. Bruce,

SATARA, INDIA, JAN. 5, 1877.

MY DEAR DR. CLARKE:

I SEND YOU HEREWITH MY ANNUAL REPORT, AS PRESENTED TO THE MISSION. A GOOD DEAL OF IT HAS BEEN ANTICIPATED IN MY LETTERS TO YOU OF MARCH LAST, AND RECENTLY WHILE WE WERE IN TENTS. BUT YOU WILL FIND SOME THINGS FRESH IN IT. WE DO NOT RECKON OUR SUCCESS DURING THE YEAR BY THE NUMBER OF PERSONS RECEIVED INTO THE CHURCH, BUT BY THE WIDE-SPREAD DISSEMINATION OF THE TRUTH, AND THE INTEREST THAT HAS BEEN FELT IN THE TRUTH BY MANY PEOPLE. AN INCIDENT THAT OCCURRED TODAY HAS ENCOURAGED US VERY MUCH. AS I WAS SITTING AT MY DESK I WAS TOLD THAT A MUSSULMAN WAS WAITING OUTSIDE WISHING TO SPEAK WTH ME. I INVITED HIM IN AND HE ENTERED VERY MODESTLY, SAYING THAT HE HAD SOMETHING TO TELL ME, BUT IF IT WAS NOT MY WISH TO HEAR IT HE WOULD GO AT ONCE. I ASKED HIM TO SIT DOWN AND TELL ME HIS STORY. HE SAID THAT HE WAS A RELIGIOUS TEACHER AMONG THE MUSSULMANS, BUT THAT HE HAD BEEN LISTENING TOOUR STREET PREACHING FOR SOME TIME, AND HE HAD COME TO ASK ME ONE QUESTION. DOES YOUR SHASTRA PROMISE THAT YOU SHALL HAVE A VISION OF GOD IF YOU WORSHIP HIM, AND DILIGENTLY SEEK HIM? WHY NO! SAID I, WE CANNOT SEE GOD WITH THE OUR BODILY EYES, BUT HE HAS PROMISED TO DWELL IN THE HEART OF THOSE WHO WORSHIP HIM IN SPIRIT AND IN TRUTH. BUT DOES HE NOT APPEAR TO YOU IN DREAMS, IF YOU SEEK HIM DILIGENTLY? NO! WE HAVE NO SUCH PROMISE. BUT GOD MANIFESTS HIMSELF TO OUR SPIRITUAL VISION, SO THAT WE SEE HIM AND KNOW

HIM, IF WE ARE HIS TRUE WORSHIPPERS.

HE THEN TOLD ME THAT HIS SAC BOOKS PROMISED HIM A VISION OF GOD, IF HE WOULD DILIGENTLY SEEK HIM. THAT HE HAD BEEN SEEKING HIM FOR TWELVE YEARS, AND HAD NEVER HAD T VISION, AND THAT HE WAS BEGINNING TO THINK THAT THE BOOK THAT MAD SUCH A PROMISE, WAS NOT WORTH MUCH. WE HAD QUITE A LONG TALK ON SUBJECT OF RELIGION, AND HE SEEMED VERY FAVORABLY DISPOSED, BUT WHA THE RESULT WILL BE I CANNOT SAY. HE TOLD ME OF OTHERS WHO WER INTERESTED FROM HAVING HEARD OUR BAZAR-PREACHING, THAT A FEW DAYS SIX PERSONS WERE TALKING ABOUT IT, AND WANTED TO COME AND SEE ME, WERE DETAINED BY THE FEAR THAT PEOPLE WOULD TALK ABOUT THEM.

THUS, ALTHOUGH WE HAVE NOT VERY MUCH IN THE WAY OF RESULTS TO FOR OUR YEAR'S LABOR, YET THE LORD HAS ENCOURAGED US GREATLY BY GI US A GLIMPSE, NOW AND THEN, OF THE MANNER IN WHICH THE LEAVEN IS WO ING THROUGH THE WHOLE MASS.

THE MUSSULMAN LAD REFERRED TO IN MY REPORT WAS EXAMINED AND AP PROVED BY THE CHURCH YESTERDAY, AND EXPECTS TO BE BAPTIZED TOMORROW

YOU WILL ALSO BE GLAD TO KNOW THAT OUR CHILDREN, HENRY AND HATTIE EXPECTING TO UNITE WITH THE CHURCH TOMORROW.

VERY TRULY YOURS,

HENRY J. BRUCE.

Satara Jan 2d 187

SATARA, INDIA, NOV. 16TH. 1876

MY DEAR DR. CLARK:

YOUR LETTER TO BRO. HARDING DATED SEPT. 20TH, IN REGARD TO THE PURCHASE OF A NEW HOUSE IN BOMBAY, HAS JUST BEEN FORWARDED TO ME FOR PERUSAL. I AM GREATLY RELIEVED BY THE DECISIONS OF THE PRUDENTIAL COMMITTEE, WHICH PLACE THE MATTER IN SUCH A POSITION THAT I THINK THE RESULT MUST BE TO SETTLE DOWN UPON THE OLD BYCULLA HOUSE. ALTHOUGH I HAVE WRITTEN NOTHING TO YOU HITHERTO ON THIS MATTER YET I THINK IT IS NOW TIME FOR ME TO SAY THAT I HAVE NOT FROM THE FIRST HAD ANY SYMPATHY WITH THE MOVEMENT TO DISPOSE OF THE OLD MISSION HOUSE. ON THE OTHER HAND I HAVE OPPOSED IT IN BOTH OF THE MISSION MEETINGS IN WHICH THE SUBJECT HAS BEEN BROUGHT UP. I HAD OCCASION TO GO DOWN TO BOMBAY AFTER THE MISSION MEETING IN OCT. AND HENCE HAVE SEEN SOMETHING OF THE POSITION OF THINGS THERE. I WROTE TO BRO. HARDING ON MY RETURN THAT MY OPINIONS WERE SO CONFIRMED THAT I FELT VERY MUCH LIKE ENTERING A VIGOROUS PROTEST AGAINST THE WHOLE MOVEMENT.

I CANNOT GO VERY EXTENSIVELY INTO THIS SUBJECT NOW BECAUSE WE ARE IN THE MIDST OF PACKING, EXPECTING TO GO OUT INTO TENTS TOMORROW MORNING. I WILL HOWEVER BRIEFLY STATE A FEW THOUGHTS WHICH BEAR UPON THE SUBJECT. IT HAS BEEN SUGGESTED THAT WE BUY THE MAZAGON HOUSE, NOW OCCUPIED BY THE PARKS AND MISS NORRIS. PRICE RS. 17000. PLEASE NOTE A FEW COMPARISONS BETWEEN THESE TWO HOUSES. 1ST. THE BYCULLA HOUSE IS FAR MORE CONVENIENTLY SITUATED SO FAR AS THE WORK IN BOMBAY IS CONCERN-

ED. IT IS CONVENIENT TO THE BAZAR, THE FORT, AND THE CHAPEL also Rail Road Stati. THE MAZAGON HOUSE IS CONSIDERABLY FARTHER AWAY FROM ALL. 2ND. THE HORSE-CARS PASS DIRECTLY IN FRONT OF THE BYCULLA HOUSE, AND GO TO THE PRINCIPAL PARTS OF THE CITY. THEY ARE HALF A MILE FROM THE M. HOUSE. THIS IS AN IMPORTANT CONSIDERATION. 3D. THE NOISE. THE STREETNOISE AT THE MAZAGON HOUSE IS INSUFFERABLE. THE HOUSE ABUTTS UPON THE STREET, WITH SCARCELY SIX FEET BETWEEN, AND THE NOISE OF PASSING CARTS IS CONTINUOUS, TILL LATE AT NIGHT AND EARLY IN THE MORNING AS WELL AS THROUGH THE DAY. ON THEOTHER HAND, THE BYCULLA HOUSE STANDS BACK AT LEAST 100 FEET FROM THE STREET, AND IS THEREFORE MUCH MORE QUIET. MISS NORRIS TOLD ME THAT THE NOISE AT MAZAGON HAD GREATLY INCREASED WITHIN THE LAST MONTH, IN CONSEQUENCE OF A NEW COTTON YARD HAVING BEEN ESTABLISHED BEYOND. SHE SAYS THERE IS NO HOPE OF IMPROVEMENT IN THIS RESPECT. THIS COULD NOT HAVE BEEN FORESEEN, AND IF THAT HOUSE HAD BEEN PURCHASED TWO MONTHS AGO WE SHOUDD HAVE BEEN SADLY TAKEN IN, IN THIS RESPECT, AND THAT WITHOUT REMEDY. THE BYCULLA HOUSE HAS A LARGE COMPOUND. THERE ARE I SHOULD THINK, AT LEAST 30 OR 40 FEET ON EVERY SIDE BETWEEN THE HOUSE AND THE COMPOUND WALL. SHOULD WE BUY ANY OTHER HOUSE SOME UNEXPECTED NUISANCE MIGHT ARISE AT ANY TIME, WHICH WOULD PERHAPS BE AS GREAT AS THAT AT THE OLD HOUSE. 4TH THE QUESTION OF HEALTH, WHICH IS THE PRINCIPAL ONE, REMAINS. I GRANT THAT THERE ARE SIGHTS, SOUNDS AND SMELLS ARISING FROM THE NATIVE HOUSES ON THE SOUTH SIDE, WHICH ARE UNPLEASANT, AND AT SOME SEASONS OF THE YEAR THEY MAY BE UNHEALTHY. BUT THIS MAY IN GREAT MEASURE BE REMEDIED, AT FAR LESS EXPENSE THAN ~~THAN~~ THE COST OF a SUIT

ABLE NEW HOUSE IN ADDITION TO THE AVAILS OF THE OLD HOUSE. THERE SHOULD BE A WALL FIFTEEN FEET HIGH BUILT ON THAT SIDE OF THE HOUSE, AND VARIOUS OTHER THINGS IN THE WAY OF REPAIRS REQUIRE TO BE DONE. BUT ASIDE FROM THIS THE ROOMS OCCUPIED BY THE FAMILY LIVING IN THE HOUSE ARE ON THE NORTH SIDE OF THE HOUSE AND ARE AS PLEASANT AS WE COULD HOPE TO GET ANYWHERE ELSE. THE GUEST ROOMS ARE ON THE SOUTH SIDE, AND THE GUESTS OF THE HOUSE THEREFORE SUFFER THE GREATEST INCONVENIENCE. THE HARDINGS LIVED THERE MANY YEARS, AND BRO. HARDING SAYS THAT IF HE WERE TO CONTINUE TO LIVE IN BOMBAY HE WOULD NOT CARE FOR A CHANGE. AT THE PRESENT TIME HENRY BALLANTINE AND FAMILY ARE OCCUPYING THE HOUSE AND THEY ARE VERY DESIROUS OF KEEPING IT. I SEE NO REASON THEN WHY THE MISSION FAMILY CANNOT BE COMFORTABLE IN THE HOUSE, AS WELL. MOREOVER BOTH MR. AND MRS. E.S. HUME HAVE TOLD ME RECENTLY THAT IF THE SOUTH WALL COULD BE BUILT, AND CERTAIN OTHER REPAIRS BE MADE THEY SHOULD BE VERY HAPPY IN THAT HOUSE, THE HOME OF HIS CHILDHOOD. 5TH. THE BYCULLA HOUSE IS ADMIRABLY ADAPTED TO MEET OUR WANTS AS A MISSION, WHILE THE MAZAGONHOUSE IS NOT AT ALL CONVENIENT. IT WOULD REQUIRE EXTENSIVE REPAIRS IF IT WERE BOUGHT.

I HAVE WRITTEN MORE AT LENGTH THAN I INTENDED. MY PROPOSITION IS THATTHE OLD PRESS BUILDING BE SOLD, AND FROM THE AVAILS SUFFICIENT BE TAKEN TO PUT THE BYCULLA HOUSE IN GOOD CONDITION. IT MIGHT COST FIVE OR SIX THOUSAND RUPEES. I THINK IT WOULD THEN BE VASTLY MORE VALUABLE TO THE MISSION THAN ANY OTHER HOUSE WE COULD possibly GET, AT REASONABLE RATES, IN BOMBAY.

THE FAMINE IS ALL ABOUT US. OUR GOING INTO TENTS IS AN EXPERIMENT, AND I DO NOT KNOW WHETHER WE SHALL FIND IT PRACTICABLE TO REMAIN OUT OR NOT. WE MAY FIND DIFFICULTY IN GETTING FORAGE AND WATER FOR OUR ANIMALS. OR WE MAY FIND SOME OF THE VILLAGES DESERTED ON ACCOUNT OF THE FAMINE.

VERY TRULY YOURS,

HENRY J. BRUCE.

Satara. Nov. 16. 1876.
Rec'd Dec 26.
Ack'd Mch 20—

Rev. H. J. Bruce

SATARA, FEB. 12TH. 1877.

MY DEAR DR. CLARKE:

" I HAVE JUST RETURNED FROM AN EXCEEDINGLY INTERESTING TOUR, OF FIFTEEN DAYS, ON WHICH I WAS ACCOMPANIED BY TWO NATIVE HELPERS. IT WAS IN THE KOINA VALLEY, IN THE EXTREME WESTERN PART OF MY DISTRICT. THE KOINA RIVER TAKES ITS RISE NEAR MAHABLESHWAR, ~~AND~~ FLOWS SOUTHWARD FOR ABOUT FIFTY MILES BETWEEN TWO RANGES OF MOUNTAINS, ~~IT~~ THEN CHANGES ITS COURSE TO THE EASTWARD, AND FINALLY JOINS THE KRISHNA AT KURRAR, THIRTY MILES SOUTH OF SATARA. AT THE POINT WHERE THE RIVER TURNS EASTWARD IS THE FLOURISHING VILLAGE OF HELWANK, AND TWELVE MILES FARTHER EAST IS THE STILL LARGER VILLAGE OF PATUN. BOTH THESE VILLAGES ARE SITUATED ON THE GREAT ROAD FROM THIS PART OF THE DECCAN TO THE CONCAN, AND THE SEA-COAST, AND THE AMOUNT OF TRAFFIC CARRIED ON OVER THIS ROAD IS TRULY ASTONISHING. AT BOTH PLACES THERE ARE LARGE CAMPING GROUNDS, WHERE HUNDREDS OF CARTS STOP DAILY for REST AND REFRESHMENT, ~~AS~~ and A CONSEQUENCE OF THIS HUNDREDS OF PEOPLE COME IN DAILY, FROM ALL THE SURROUNDING COUNTRY, BRINGING LOADS UPON THEIR HEADS, OF GRASS, ~~AND~~ WOOD, AND OTHER NECESSARIES, FOR SALE TO THE TRANSIENT POPULATION.

" WE MADE PATUN OUR STARTING-POINT, GOING DIRECTLY FROM HERE ~~THERE~~ TO THAT PLACE, ~~THIRTY-SIX~~ MILES. WE REMAINED ~~THERE~~ TWO DAYS, AND HAD FIVE GOOD AUDIENCES, NUMBERING IN THE AGGREGATE ABOUT SIX HUNDRED persons ~~PEOPLE~~. WE ALL FELT THAT THERE OUGHT TO BE A NATIVE PREACHER STATIONED THERE; THAT A GOOD EARNEST WORKER THERE MIGHT ACCOMPLISH MUCH GOOD BY MAKING KNOWN THE TRUTH TO THOSE WHO COME IN FROM ALL THE REGION AROUND.

" AT HELWANK WE REMAINED THREE DAYS, INCLUDING THE SABBATH. OUR AUDIENCES THERE ALSO WERE LARGE AND INTERESTING. SABBATH AFTERNOON WE WENT TO A NEIGHBORING VILLAGE WHERE WE FOUND ABOUT A HUNDRED PEOPLE ASSEMBLED AT A TEMPLE, AND ENGAGED IN FESTAL RITES. THE SACRIFICIAL LAMB WAS BEING SLAIN AT THE TIME, AND NEAR BY, THE FIRE WAS BURNING ON WHICH THE FLESH WAS TO BE BOILED. WITH THE EXCEPTION OF HALF A DOZEN PERSONS WHO WERE ENGAGED IN WORK, ALL SAT DOWN AND LISTENED QUIETLY FOR AN HOUR, WHILE WE ENDEAVORED TO POINT THEM TO THE "LAMB OF GOD, WHICH TAKETH AWAY THE SINS OF THE WORLD."

¶ FROM HELWANK, FOR FORTY MILES, OUR WAY LAY THROUGH THE JUNGLE WHERE THERE WERE NO ROADS WHATEVER, SAVE A ROUGH FOOT-PATH, so that CONSEQUENTLY OUR TENTS, AND ALL OUR BAGGAGE, HAD TO BE CARRIED ON MEN'S HEADS. OUR PLAN WAS TO MOVE THE CAMP DAILY FROM THREE TO SIX MILES, TO PREACH AT THE VILLAGE WHERE WE WERE ENCAMPED, IN THE EVENING, AND AGAIN IN THE MORNING, AND AS OFTEN AS WE HAD OPPORTUNITY AS WE PASSED FROM ONE CAMP TO ANOTHER. ¶ LET ME GIVE YOU AN OUTLINE OF ONE DAY'S WORK. AT MEERGAW, AFTER PITCHING OUR TENTS FOR THE NIGHT, WE WENT INTO THE VILLAGE. THE PEOPLE, NOT KNOWING WHO WE WERE, AND FEARING THAT WE WERE GOVERNMENT OFFICIALS WHO HAD COME TO LAY SOME EXTRA BURDEN UPON THEM, HID THEMSELVES FROM US. THE PATIL, OR HEADMAN, ASSURED US THAT THE PEOPLE HAD ALL GONE AWAY, AND THAT THERE WAS NOT A MAN LEFT. IT WAS SOME

TIME BEFORE THEY WERE SUFFICIENTLY REASSURED TO MAKE THEIR APPEARANCE, BUT AFTER A WHILE WE SECURED A GOOD NUMBER OF INTERESTED LISTENERS. WHEN OUR PREACHING WAS ENDED WE APPOINTED ANOTHER MEETING FOR THE EARLY MORNING, AND RETURNED TO OUR TENTS FOR THE NIGHT. IN THE MORNING WHEN I CAME OUT OF MY TENT I FOUND A MAN FROM A VILLAGE OVER THE RIVER WITH A MESSAGE FROM THE PEOPLE REQUESTING US TO COME OVER TO THEM. I TOLD THEM THAT WE HAD PROMISED TO GO INTO THE VILLAGE NEAR BY, AND WE MUST DO SO; AND I SENT AN INVITATION TO THEIR PEOPLE TO COME OVER AND LISTEN. A FEW OF THEM DID COME WHILE WE WERE TALKING. WE HAD A VERY ATTENTIVE AUDIENCE OF THIRTY-EIGHT PERSONS, ~~IN THE~~ VILLAGE, AND THEY WERE SO EAGER TO LISTEN THAT WE SPENT MORE THAN OUR USUAL TIME WITH THEM. AT NINE O'CLOCK WE RETURNED TO THE TENTS, AND I SAT DOWN TO READ THE CONGREGATIONALIST WHILE THE BREAKFAST WAS BEING BROUGHT ON. FIVE MINUTES HAD SCARCELY ELAPSED, HOWEVER, BEFORE A COMPANY OF TWENTY-FIVE CAME FROM ANOTHER VILLAGE TO HEAR THE WONDERFUL TIDINGS. OF COURSE WE COULD NOT DENY THEM, AND IT WAS TEN O'CLOCK BEFORE I GOT MY BREAKFAST.

"THE MEN WHO CAME FROM OVER THE RIVER IN THE MORNING SAID THAT OUR ROAD WOULD LEAD DIRECTLY THROUGH THEIR VILLAGE, AND THEY EXACTED A PROMISE FROM US THAT WE WOULD STOP THERE ON OUR WAY AND TALK TO THEIR PEOPLE. AT ONE O'CLOCK WE STARTED ON OUR MARCH, AND WHEN WE CAME TO THE VILLAGE REFERRED ~~TO~~ WE FOUND THE PEOPLE ALL READY FOR US. THEY HAD BROUGHT OUT AN OLD BED-STEAD, PROBABLY THE ONLY PIECE OF FURNITURE IN THE VILLAGE, AND HAD SPREAD A BLANKET ON IT FOR US TO SIT UPON. THIRTY-TWO PERSONS WERE ASSEMBLED ~~HERE~~. AND WE TALKED AND PRAYED WITH THEM. AS OUR PARTY HAD ALL GONE ON THESE PEOPLE GAVE US A GUIDE TO SHOW US THE WAY TO THE NEXT VILLAGE. GOING ON FOR HALF A MILE WE SAW TEN MEN BY THE ROADSIDE AND I ASKED THEM WHAT THEY WERE WAITING FOR. THEY SAID THAT THEY HAD HEARD OF OUR COMING AND WERE WAITING FOR US TO TALK TO THEM. SEATED ON MY HORSE I SPENT A FEW MINUTES IN TELLING THEM OF SALVATION THROUGH CHRIST, AND THEN PASSED ON. AT THE NEXT VILLAGE WE WERE SURPRISED TO FIND A COMPANY OF THIRTY-SIX PERSONS ASSEMBLED AND WAITING FOR US; AND THEY WOULD NOT LET US GO ~~ON~~ UNTIL WE HAD TOLD THEM THE STORY OF THE CROSS. WE THEN WENT ON TO OUR CAMPING PLACE AND MADE READY FOR THE NIGHT. AT HALF PAST FOUR WE WENT INTO THE VILLAGE NEAR WHICH WE WERE ENCAMPED, AND HAD AN AUDIENCE OF FORTY PERSONS. THUS IN ONE DAY WE PREACHED SIX TIMES TO AUDIENCES NUMBERING IN ALL 181 PEOPLE. WE HAD LARGER AUDIENCES IN SOME OTHER PLACES, BUT WE NOWHERE SAW SO MUCH INTEREST MANIFESTED BY THE PEOPLE AS ALONG THE LINE OF THAT DAY'S MARCH. IT MADE MY HEART ACHE TO LEAVE THEM WITHOUT ANY MEANS OF FURTHER INSTRUCTION, AND I INWARDLY RESOLVED, THAT IF IT SHOULD BE POSSIBLE, I WOULD SEND THEM SOME ONE WHO WOULD TEACH ~~T~~ TEACH THEM OF HIM WHO IS THE WAY, THE TRUTH AND THE LIFE.

"THE IGNORANCE OF THE PEOPLE IN THAT VALLEY IS QUITE ASTONISHING.

SHUT IN ENTIRELY BY HIGH MOUNTAINS, THEY HAVE SEEN LITTLE OF THE OUTSIDE WORLD, AND AS FOR READING, IT IS ALMOST AN UNKNOWN ART. IN ONE COMPANY OF A HUNDRED OR MORE PERSONS, I ASKED THEM IF THERE WERE ANY READERS AMONG THEM, THERE WAS NOT A SINGLE ONE. MANY OF THE VILLAGES HAVE TO SEND TO A DISTANCE AND CALL A MAN TO KEEP THEIR VILLAGE RECORDS, AS REQUIRED BY GOVERNMENT. YOU MAY SUPPOSE, THEREFORE, THAT THERE IS A CORRESPONDING DEGREE OF SUPERSTITION. IN MORE PLACES THAN ONE IT WAS SAID OF US, AS OF PAUL AND BARNABAS AT LYSTRA, "THE GODS ARE COME DOWN TO US IN THE LIKENESS OF MEN." WE ASSURED THEM THAT WE WERE MEN, OF LIKE PASSIONS WITH THEMSELVES, AND DIRECTED THEM TO THE "LIVING GOD, WHICH MADE HEAVEN, AND EARTH, AND THE SEA, AND ALL THINGS WHICH ARE THEREIN," AS THE ONLY OBJECT OF THEIR WORSHIP. BUT IN REFERENCE TO ONE PLACE I MIGHT ADD, WITH THE SACRED HISTORIAN, "WITH THESE SAYINGS SCARCE RESTRAINED THEY THE PEOPLE, THAT THEY HAD NOT DONE SACRIFICE UNTO THEM."

"I CANNOT LEARN THAT ANY MISSIONARY, FOREIGN OR NATIVE, HAS EVER BEEN THROUGH THAT VALLEY BEFORE. THE PEOPLE THERE HAVE BEEN LEFT IN THE THICK DARKNESS OF HEATHENISM THROUGH ALL THE GENERATIONS PAST. IN THE BRIEF OPPORTUNITY WE HAD, WE ENDEAVORED TO PRESENT THE GOSPEL SCHEME OF SALVATION SO PLAINLY AND SIMPLY, THAT IF ANY ONE WOULD, HE MIGHT MAKE IT THE STARTING POINT TOWARD HEAVEN.

EXPENSES. DOES IT PAY?

I WAS AWARE, BEFORE STARTING, THAT THIS TOUR WOULD BE AN UNUSUALLY EXPENSIVE ONE, AND I HESITATED, ON THAT ACCOUNT, ABOUT MAKING IT, IN THESE HARD TIMES. THE ENTIRE ABSENCE OF ROADS, AND THE NECESSITY OF EMPLOYING MEN TO CARRY OUR BAGGAGE, WAS THE CAUSE OF THE EXTRA EXPENSE. I PAID MY CARRIERS SEVEN AND A HALF CENTS A DAY, EACH; AND THE ENTIRE COST OF THE TRIP WAS ABOUT TWENTY-FIVE DOLLARS. DURING THE THIRTEEN DAYS OF OUR PREACHING OUR AUDIENCES NUMBERED IN THE AGGREGATE ABOUT 1875 PERSONS. HENCE THE COST WAS EQUAL TO ONE AND ONE-THIRD CENTS TO EACH INDIVIDUAL. AND NOW I ASK, DOES IT PAY? IS IT WORTH ONE AND ONE-THIRD CENTS FOR A MAN TO HAVE THE WAY OF SALVATION PLAINLY SET BEFORE HIM ONCE IN A LIFETIME? I LEAVE IT WITH THE CHURCHES IN AMERICA TO ANSWER THIS QUESTION.

VERY TRULY YOURS,

HENRY J. BRUCE.

Rec'd March 24.

SATARA, INDIA, FEB. 24TH. 1877.

MY DEAR DR. CLARKE:

YOUR LETTER OF JAN. 10TH. REACHED ME TWO DAYS AGO. IT SUGGESTS ONE OR TWO POINTS ON WHICH I THINK IT NECESSARY TO SAY A WORD.

1ST. THE KOINA VALLEY TOUR.- I WROTE YOU LAST WEEK GIVING A DESCRIPTION OF A VERY INTERESTING TOUR I HAD JUST MADE IN THE KOINA VALLEY. SOME REMARKS OF YOURS ON HASTY TOURING SUGGESTED TO ME THAT YOU WILL NEED A COMMENTARY ON THAT LETTER. I WOULD NOT HAVE YOU SUPPOSE THAT I AM ACCUSTOMED TO MAKE SUCH HASTY TOURS. MY USUAL PLAN IS TO REMAIN ABOUT TEN DAYS IN A PLACE. THIS KOINA VALLEY TOUR WAS AS MUCH FOR EXPLORATION AS FOR DIRECT PREACHING. I WROTE TO BRO. HARDING BEFORE STARTING ON THAT TOUR THAT IT WAS FOR EXPLORATION, AND FOR ADVERTISING THE GOSPEL. I HAD PREVIOUSLY KNOWN ALMOST NOTHING OF THAT PART OF MY FIELD. I AM ABLE NOW, AND HAVE ALREADY, PLANNED A TOUR WHICH I HOPE WE MAY BE ABLE TO MAKE :D.V.: NEXT YEAR. WITH THIS THOUGHT IN MIND YOU WILL LOOK UPON MY LETTER OF LAST WEEK VERY DIFFERENTLY FROM WHAT YOU OTHERWISE WOULD. AND YET I DO NOT THINK THAT THE DIRECT RESULTS OF THAT TOUR ARE TO BE DESPISED. THREE MEN FROM THAT VALLEY CALLED ON ME LAST TUESDAY. THEY HAD SERVED US AS CARRIERS. THEY SAID THEY HAD NO LONGER ANY FAITH IN THEIR IDOLS, AND THEY HAD GIVEN THEM UP.

2ND. STREET PREACHING.- I WAS SOMEWHAT SURPRISED AT WHAT YOU SAY ON THIS SUBJECT. INDEED, I MUST CONFESS THAT I HAVE BEEN A LITTLE ''BLUE'' SINCE YOUR LETTER CAME. YOUR SUGGESTIONS, THOUGH MADE ONLY AS SUGGESTIONS, AND IN THE KINDEST MANNER POSSIBLE, STRIKE AT THE VERY FOUNDATION OF MY LABORS HERE AT SATARA. I CAME HERE WITH NO VERY DEFINITE PLAN OF LABOR, DETERMINED ONLY TO WATCH THE OPPORTUNITIES AND DO ALL IN MY POWER TO LEAD THESE MULTITUDES TO CHRIST. THE SERIES OF KIRTANS WE HELD LAST YEAR YOU KNOW ABOUT. I REGARD THEM AS VERY SUCCESSFUL FOR THE TIME AND ENCOURAGING IN THEIR RESULTS. BUT THAT MEANS CAN ONLY BE EMPLOYED AT CERTAIN SEASONS. I TRIED THEM AGAIN IN THE RAINS, BUT SOON SAW THAT THEY WOULD PROVE A FAILURE IF CONTINUED, AND GAVE THEM UP AT ONCE. IT WOULD BE DISASTROUS TO LET ANY SUCH THING DIE ON YOUR HANDS. WE ARE HAVING ANOTHER SERIES NOW WITH CONSIDERABLE INTEREST AMONG THE PEOPLE. JUDICIOUSLY EMPLOYED I CONSIDER THE KIRTAN AS AN EXCELLENT MEANS OF REACHING THE SAME MINDS OVER AND OVER AGAIN. BUT IT CAN BE EMPLOYED ONLY AT TIMES. HOW THEN AM I TO REACH THE PEOPLE? THE MASSES? EXCEPT BY GOING TO THEM RIGHT IN THE STREET, I DO NOT KNOW. TAKE AWAY MY STREET PREACHING, EVEN AS A PRINCIPAL MEANS OF LABOR HERE AT SATARA, AND I AM UTTERLY AT A LOSS TO KNOW WHAT TO DO FOR THE PEOPLE. IT IS A MOST AGGRESSIVE FORM OF LABOR, AND AS CONDUCTED, IT COMMANDS THE RESPECT OF THE PEOPLE. NOR DOES IT FAIL, AS YOU SEEM TO SUPPOSE, OF REACHING THE SAME PERSONS REPEATEDLY.

I CONSIDER THIS WORK THE MORE IMPORTANT ALSO BECAUSE IT HAS NEVER BEFORE BEEN THOROUGHLY TRIED IN THIS CITY. I THINK IT HAS DONE MORE

Rec'd March 24,

THAN ANY THING ELSE TO TURN THE ATTENTION OF THESE PEOPLE TO THE SUBJECT OF CHRISTIANITY.

WHEN WE WERE AT RAHURI WE HAD A LARGE CHRISTIAN COMMUNITY TO LOOK AFTER, A NUMBER OF CHURCHES TO CARE FOR, AND A LARGE NUMBER OF HELPERS TO SUPERINTEND. MOST OF OUR TIME THEREFORE WAS EMPLOYED IN DIRECT CONNECTION WITH THE CHRISTIAN COMMUNITY. HERE ON THE OTHER HAND THE CHRISTIAN COMMUNITY IS SMALL, AND THE CHURCH REQUIRES VERY LITTLE OF MY ATEENTION. THE SCHOOLS ARE FOR THE MOST PART UNDER BRO. WINSOR'S CARE, AND MY WORK THEREFORE IS TO ~~IS TO~~ PRESS AS MUCH AS POSSIBLE THE PREACHING OF THE GOSPEL TO THE HEATHEN. MY BEST THOUGHT AND STUDY HAVE BEEN GIVEN TO THE WAYS AND MEANS OF REACHING THEM, , AND I KNOW OF NO METHODS THAT PROMISE GREATER, OR MORE IMMEDIATE RESULTS, THAN THOSE WHICH I HAVE ADOPTED.

WE HAVE HAD A GOOD DEAL OF ENCOURAGEMENT IN THIS WORK. IN THE LETTER I SENT YOU ACCOMPANYING MY ANNUAL REPORT I TOLD YOU OF A MUSSULMAN RELIGIOUS TEACHER WHO HAD CALLED UPON ME THAT DAY FOR THE FIRST TIME, AND OF THE INTERESTING CONVERSATION I HAD WITH HIM. HE IS STILL AN EARNEST INQUIRER, AND ATTENDS MANY OF OUR MEETINGS. HE WAS AWAKENED BY MEANS OF OUR STREET PREACHING. A MUSSULMAN LAD ALSO JOINED THE CHURCH ON THE FIRST SABBATH IN JAN. AS THE DIRECT RESULT OF OUR STREET PREACHING. A FEW MORNINGS AGO AS I WAS RETURNING FROM OUR STREET-PREACHING AN OLD MAN ACCOMPANIED ME WALKING BY MY SIDE. HE SAID THAT THESE THINGS WERE ALL TRUE, BUT SAID HE, IF I SHOULD BECOME A CHRISTIAN HOW SHOULD I GET MY FOOD? I TOLD HIM THAT HE MUST TRUST IN THE LORD WHO FEEDS THE RAVENS, AND WHO WILL MUCH MORE SUPPLY THE WANTS OF HIS PEOPLE. AFTER TALKING WITH HIM A FEW MINUTES I LEFT HIM WITH THE PASTOR, AND WENT ON MY WAY. THE PASTOR AFTERWARDS TOLD ME THAT HE SPENT A CONSIDERABLE TIME WITH HIM AND THAT THE OLD MAN WEPT IN VIEW OF THE DIFFICULTIES IN HIS WAY. WHETHER HE WILL BE LED TO RECEIVE CHRIST OR NOT I CANNOT SAY, BUT THE INCIDENT SHOWS THAT THERE IS A POWER WORKING THROUGH OUR STREET PREACHING.

I CANNOT BUT THINK THAT OUR STREET PREACHING IS THE MOST EFFICIENT AND THE MOST PROMISING OF IMMEDIATE AND LARGE RESULTS, OF ANY DEPARTMENT OF OUR LABOR, IT IS COMING TO BE MORE AND MORE THOUGHT OF BY OTHER MISSIONARIES ALSO, AND ONE OF THE QUESTIONS WE HAVE FOR DISCUSSION AT OUR NEXT MISSION MEETING AT MAHABLESHWAR IS, HOW SHALL WE CONDUCT OUR STREET PREACHING?

VERY TRULY YOURS,

HENRY J. BRUCE.

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Rec'd April 2

MAHABLESHWAR, INDIA, APRIL 21ST 1877

MY DEAR DR. CLARKE:

I WROTE YOU LAST WEEK A BRIEF ACCOUNT OF A MUSSULMAN KAJEE WHO WAS BAPTIZED AT SATARA TWO WEEKS AGO. IN THAT ACCOUNT I MADE SOME REFERENCE TO THE EFFICIENT PRECAUTIONARY MEASURES TAKEN BY THE COLLECTOR TO PREVENT A DISTURBANCE AT THE TIME OF THE BAPTISM. ON FURTHER THOUGHT I THINK IT WOULD BE UNWISE TO MAKE ANY PUBLIC REFERENCE TO ANY GOVERNMENT OFFICIAL IN CONNECTION WITH THE BAPTISM, AND I WRITE THIS BRIEF NOTE NOW TO ASK THAT, IF YOU HAVE OCCASION TO PUBLISH THAT ACCOUNT IN THE HERALD, YOU WILL PLEASE OMIT THAT WHOLE PARAGRAPH CONCERNING THE FEAR OF DISTURBANCE. IT IS ALL VERY WELL FOR YOUR OWN INFORMATION, BUT IT MIGHT DO HARM, IF PUBLISHED.

VERY TRULY YOURS,

HENRY J. BRUCE.

THAN ANYTHING ELSE TO TURN THE ATTENTION OF THE PEOPLE TO THE SUBJECT OF CHRISTIANITY.

WHEN WE WERE AT RAHURI WE HAD A LARGE CHRISTIAN COMMUNITY TO LOOK AFTER, A NUMBER OF CHURCHES TO CARE FOR, AND A LARGE NUMBER OF SCHOOLS TO SUPERINTEND. MOST OF OUR TIME THEREFORE WAS EMPLOYED IN DIRECT CONNECTION WITH THE CHRISTIAN COMMUNITY. HERE ON THE OTHER HAND THE CHRISTIAN COMMUNITY IS SMALL, AND THE CHURCH REQUIRES VERY LITTLE OF MY ATTENTION. THE SCHOOLS ARE FOR THE MOST PART UNDER MRS. BRUCE'S CARE, AND MY WORK THEREFORE IS TO PRESS AS MUCH AS POSSIBLE THE PREACHING OF THE GOSPEL TO THE HEATHEN. MY BEST THOUGHT AND STUDY HAVE BEEN GIVEN TO THE WAYS AND MEANS OF REACHING THEM, AND I KNOW OF NO METHODS THAT PROMISE GREATER, OR MORE IMMEDIATE RESULTS, THAN

MAHABLESHWAR, INDIA, APRIL 21ST 1877.

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I WROTE YOU LAST WEEK A BRIEF ACCOUNT OF A MUSSULMAN KAZEE WHO WAS BAPTIZED AT SATARA TWO WEEKS AGO. IN THAT ACCOUNT I MADE SOME REFERENCE TO THE EFFICIENT PRECAUTIONARY MEASURES TAKEN BY THE COLLECTOR TO PREVENT A DISTURBANCE AT THE TIME OF THE BAPTISM. ON FURTHER [illegible] UNWISE TO MAKE ANY PUBLIC REFERENCE TO ANY [illegible] IN CONNECTION WITH THE BAPTISM, AND I WRITE THESE FEW LINES NOW TO ASK THAT, IF YOU HAVE OCCASION TO PUBLISH THAT ACCOUNT IN THE HERALD, YOU WILL PLEASE OMIT THAT WHOLE PARAGRAPH CONCERNING THE FEAR OF DISTURBANCE. IT IS ALL VERY WELL FOR YOUR OWN INFORMATION, BUT IT MIGHT DO HARM, IF PUBLISHED.

VERY TRULY YOURS,

HENRY J. BRUCE.

OR NOT I CANNOT SAY; BUT THE INCIDENT SHOWS THAT THERE IS A POWER WORKING THROUGH OUR STREET PREACHING.

I CANNOT BUT THINK THAT OUR STREET PREACHING IS THE MOST EFFICIENT AND THE MOST PROMISING OF IMMEDIATE AND LARGE RESULTS, OF ANY DEPARTMENT OF OUR LABOR; [illegible] IS COMING TO BE MORE AND MORE THOUGHT OF BY OTHER MISSIONARIES ALSO, AND ONE OF THE QUESTIONS WE HAVE FOR DISCUSSION AT OUR NEXT MISSION MEETING AT AHMEDNAGAR IS, HOW SHALL WE CONDUCT OUR STREET PREACHING?

VERY TRULY YOURS,

HENRY J. BRUCE.

MAHABLESHWAR, INDIA, APRIL 13, 1877.

MY DEAR DR. CLARKE:

"YOU WILL REMEMBER THAT IN MY LETTER OF JAN. 4TH. I MENTIONED THE CASE OF A MUSSULMAN OF HIGH STANDING WHO HAD CALLED ON ME THAT DAY, AND I GAVE YOU AN ACCOUNT OF THE INTERESTING CONVERSATION WHICH I HAD WITH HIM. I REFERRED TO HIM AGAIN ALSO IN MY LETTER OF FEB. --AS BEING STILL A VERY EARNEST INQUIRER. I AM HAPPY TO INFORM YOU NOW THAT HE WAS BAPTIZED AT SATARA LAST SABBATH. HE HAS BEEN VERY DILIGENT IN THE STUDY OF THE SCRIPTURES, AND FOR SOME WEEKS HAS BEEN VERY BOLD IN DECLARING HIS BELIEF IN THE TRUTH OF THE GOSPEL. HE WAS A MAN OF GREAT INFLUENCE AMONG THE MOHAMMEDANS, BEING A KAJEE, OR EXPOUNDER OF THE KORAN, AND THERE WAS CONSEQUENTLY A GREAT DEAL OF EXCITEMENT AMONG HIS PEOPLE WHEN HIS INTENTION OF BECOMING A CHRISTIAN BECAME KNOWN. IN A LETTER RECEIVED TEN DAYS AGO, MY ASSISTANT, REV. KASSIMBHAI WROTE, 'OF LATE HE HAS BEEN SO BOLD AS TO PREACH CHRIST TO ALL MOHAMMEDANS WHO COME TO SEE HIM. CROWDS OF HINDOOS AND MOHAMMEDANS, HIS RELATIVES, AS WELL AS OTHERS WHOM HE HAD NEVER KNOWN BEFORE, VISIT HIM EVERY DAY, AND ARE TRYING ALL SORTS OF MEANS, BOTH GOOD AND BAD, TO DISSUADE HIM FROM HIS PURPOSE; BUT I AM HAPPY TO WRITE THAT THE LORD HAS GIVEN HIM COURAGE TO RESIST ALL THEIR EFFORTS WITH FIRMNESS. THE POOR OLD MAN HAS BEEN SUFFERING VERY PATIENTLY ALL THE TAUNTS AND ABUSES HEAPED UPON HIM BY THE PEOPLE WHEN PASSING THROUGH THE STREETS.'

"IN A LETTER RECEIVED THIS MORNING KASSIMBHAI SAYS, 'ONE NIGHT, WHILE HE WAS PASSING THROUGH THE STREET NEAR HIS HOUSE, SOME MOHAMMEDAN THREW AT HIM A PIECE OF IRON BAR, WHICH STRUCK HIM ON THE THIGH, BUT FORTUNATELY DID NOT HURT HIM MUCH.' HE THEN RECOUNTS AN ATTEMPT OF THE PEOPLE TO BRIBE THE KAJEE. THEY RAISED TWO HUNDRED AND FIFTY RUPEES, AND OFFERED THAT SUM TO HIM, BESIDES A MONTHLY STIPEND, IF HE WOULD GIVE UP HIS INTENTION OF EMBRACING CHRISTIANITY. BUT THEIR EFFORTS WERE ALL IN VAIN. HE WAS BAPTIZED IN THE PRESENCE OF A GOOD MANY OF HIS PEOPLE. THE PASTOR, VITHALRAW, IN WRITING ABOUT IT SAYS, 'GOD HAS BROUGHT AN IMMORTAL SOUL INTO THE WAY OF LIFE, THEREFORE THERE IS JOY IN HEAVEN.'

"IT WAS FEARED THAT THERE WOULD BE SOME DISTURBANCE AMONG THE MUSSULMANS AT THE TIME OF THE BAPTISM. THE CHRISTIANS WERE VERY DESIROUS THAT I SHOULD BE THERE AT THE TIME. I HAD, HOWEVER, PREVIOUSLY ENGAGED TO SPEND THE SABBATH AT PANCHEGUNNY, AND THEREFORE COULD NOT GO. BRO. WINSOR, HOWEVER, WAS PLANNING TO GO TO SATARA, AND THE WHOLE MATTER WAS COMMITTED TO HIM. HE INFORMED THE COLLECTOR OF THE INTENDED BAPTISM, AND THE COLLECTOR TOOK SUCH EFFICIENT PRECAUTIONARY MEASURES THAT THE SERVICE PASSED OFF VERY QUIETLY. THE PASTOR WRITES ME THAT, 'THE WHOLE CITY IS EXCITED ABOUT IT, AND THE PEOPLE ARE EXPRESSING VARIOUS OPINIONS, AND THROWING OUT THREATS OF VIOLENCE.'

"I AM SURE THAT YOU WILL REJOICE WITH US IN THIS MATTER, WHICH WE HOPE IS BUT THE BEGINNING OF GOOD THINGS. THE KAJEE HAS A GOOD MANY FOLLOWERS, SOME OF WHOM HAVE FROM THE BEGINNING EXPRESSED THEIR DETERMINATION TO FOLLOW HIM IN THIS THING. WE MUST PRAY, AND WAIT, AND SEE."

VERY TRULY YOURS, HENRY J. BRUCE.

Rev. H. J. Bruce

Mahableshwar Ap. 13. 1877.

Ms. Rec'd. Aug 21.

Rev. H. J. Bruce

PRIVATE.

MAHABLESHWAR, INDIA, MAR. 25TH. 1876.

MY DEAR DR. CLARKE:

I HAVE JUST READ WITH SURPRISE AND PAIN YOUR LETTER TO THE MISSION DATED FEB.--. I AM PAINED THAT ANY ONE SHOULD HAVE SO MISAPPREHENDED THE SPIRIT OF YOUR LETTER OF NOV. 2ND. AS TO HAVE WRITTEN YOU IN THE MANNER IMPLIED IN YOUR RESPONSE. AS YOUR RESPONSE COMES TO US AS A MISSION, I AM DESIROUS TO EXPRESS TO YOU PERSONALLY MY SYMPATHY WITH YOU IN THE TRYING CIRCUMSTANCES UNDER WHICH THAT FIRST LETTER WAS WRITTEN. I DID NOT FAIL TO SEE IN THAT LETTER AN EXPRESSION OF YOUR SYMPATHIES WITH US IN THE GREAT TRIALS WHICH THAT LETTER WAS CONVEYING TO US. I WAS NOT PRESENT AT THE CONFERENCE HELD IN AHMEDNUGGUR AFTER THE RECEIPT OF THE APPROPRIATIONS, BUT I WROTE A LONG LETTER TO THE BRETHREN ASSEMBLED THERE, EXPRESSING MY VIEWS ON THE SUBJECT OF RETRENCHMENT. I HAVE NOT A COPY OF THAT LETTER BY ME, OR I WOULD BE GLAD TO SEND IT TO YOU. I REMEMBER THAT IN RESPONSE TO THE QUESTION WHETHER WE SHOULD GIVE UP A TENTH OF OUR SALARIES FOR THE PRESENT YEAR, I REPLIED THAT "THIS TO ME APPEARED TO BE THE EASIEST PART OF THE WHOLE PROBLEM." I ADDED, HOWEVER, TO THAT PART OF MY LETTERA, AS NEARLY AS I CAN REMEMBER, THE FOLLOWING SENTENCE. "I THINK HOWEVER THAT AN EFFORT SHOULD BE MADE TO CORRECT THE IMPRESSION, OR 'BELIEF,' ON THE PART OF THE PRUDENTIAL COMMITTEE, THAT OUR STYLE OF LIVING IS FASHIONED AFTER THE STYLE OF THE ENGLISH IN THIS COUNTRY, ANY FARTHER THAN SIMILARITY OF CIRCUMSTANCES AND SURROUNDINGS NECESSITATE A SIMILARITY OF STYLE." I COULD WRITE MUCH ON THIS SUBJECT, BUT I DO NOT THINK IT NECESSARY. THE ABOVE SENTENCE COVERS THE WHOLE GROUND., AS IT LIES IN MY MIND.

I TRUST YOU WILL EXCUSE THE FREEDOM OF THIS LETTER. I COULD NOT BEAR TO HAVE IT IMPLIED THAT WE AS A MISSION, REGARDED YOUR LETTER OF NOV. 2ND. AS HEARTLESS, OR SHOWING A WANT OF SYMPATHY WITH US IN OUR TRIALS, WITHOUT PERSONALLY PROTESTING THAT I HAVE NOT, NOR HAVE I HAD, ANY SUCH FEELING.

WITH MUCH LOVE AND ESTEEM, FROM MRS. B. AND MYSELF, I REMAIN,

VERY TRULY YOURS,

HENRY J. BRUCE.

Rev. H. J. Bruce
Mahabuleshwar, March 25, 1876.
Rec'd Apr. 27.
Ackd July 7

MAHABLESHWAR, INDIA, MAY 15TH. 1877.

MY DEAR DR. CLARKE:

I RETURNED LAST SATURDAY FROM THE MISSION MEETING, WHICH WAS HELD THIS YEAR AT KHANDALLA, FORTY MILES BEYOND POONA, ON THE RAILROAD, TOWARD BOMBAY. MOST OF THE FACTS OF INTEREST CONNECTED WITH THE MEETING WILL NO DOUBT BE COMMUNICATED TO YOU BY THE SECRETARY AND OTHERS, BUT THERE ARE TWO ITEMS CONCERNING WHICH I WISH TO WRITE VERY BRIEFLY.

1ST. YOU WILL SEE BY ONE OF THE RESOLUTIONS IN THE MINUTES THAT LUXIMONRAW SHÈLAKÈ IS PLACED UNDER MY CARE FOR SIX MONTHS, AFTER THE RAINS, FOR ITINERANT EVANGELISTIC WORK. THIS IS IN ACCORDANCE WITH A PLAN WHICH I FORMED WHILE ON MY BRIEF TOUR IN THE KOINA VALLEY, FOR FOLLOWING UP THE IMPRESSIONS MADE AT THAT TIME. IT IS ALSO IN EXACT ACCORDANCE WITH THE SUGGESTIONS MADE IN ONE OF YOUR RECENT LETTERS TO THE MISSION. I AM NOT YET PREPARED TO PROPOSE THAT A HELPER BE STATIONED AT ANY POINT IN THE VALLEY, ALTHOUGH THERE ARE AT LEAST TWO PLACES WHICH ~~MAY~~ IT MAY BE DESIRABLE TO OCCUPY AS OUTSTATIONS IN THE FUTURE. IT SEEMED MUCH MORE DESIRABLE AT PRESENT THAT SOME GOOD FAITHFUL MAN SHOULD ITINERATE THROUGH THAT REGION AND I THEREFORE REQUESTED THE LOAN OF LUXIMONRAW FOR SIX MONTHS. L. IS A SOMEWHAT AGED MAN, WHO WAS FOR MANY YEARS UNDER MY CARE AT RAHURI AND KHOKAR, AND FOR SUCH A PIONEER WORK AS I HAVE PROPOSED FOR THE KOINA VALLEY HE WAS MY FIRST CHOICE. I SHALL ENDEAVOR TO GIVE HIM A COMPANION, AND I HOPE THAT MUCH GOOD MAY BE ACCOMPLISHED.

2ND. I FEEL VERY THANKFUL THAT THE BOMBAY HOUSE QUESTION WAS SETTLED IN THE WAY IT WAS, AND WITH SO MUCH OF UNANIMITY AT LAST. THE PLAN ADOPTED IS THE SAME THAT I PROPOSED IN MY LETTER TO YOU WRITTEN IN NOV. LAST, ALTHOUGH IT SEEMED ADVISABLE TO EXTEND THE REPAIRS TO THE ENTIRE REBUILDING OF THE OLD HOUSE. THE NECESSITY FOR THIS ARISES FROM THE FACT THAT THE HOUSE MUST BE ELEVATED FROM FOUR TO SIX FEET, AND THE WHOLE COMPOUND THREE FEET. IT MAY SEEM A LARGE SUM TO EXPEND UPON A HOUSE, BUT I THINK IT IS BY FAR THE CHEAPEST AND BEST SOLUTION OF THE BOMBAY HOUSE DIFFICULTY. THE ONLY ALTERNATIVE THAT WAS PRESENTED TO THE MISSION WAS THE PURCHASE OF A HOUSE HALF A MILE FARTHER NORTH, NEAR THE BYCULLA R.R. STATION, FOR RS. 32,000. IT WAS HOPED THAT GOVERNMENT MIGHT PAY ONE-HALF OF THAT SUM ON CONDITION THAT A SCHOOL BE KEPT UP IN THE HOUSE. BUT EVEN IF GOVERNMENT WOULD PAY ONE-HALF, WHICH IS VERY DOUBTFUL, IT WOULD PLACE A PERPETUAL INCUMBRANCE UPON THE PROPERTY WHICH MIGHT SOMETIME BE VERY INCONVENIENT. THE PRUDENTIAL COMMITTEE HAVE ALREADY, I BELIEVE, GIVEN PERMISSION TO SELL THE OLD PRESS BUILDING, AND IT IS THOUGHT THAT ITS PROCEEDS WILL BE AMPLY SUFFICIENT TO PUT THE BYCULLA HOUSE AND PREMISES IN GOOD CONDITION.

YOU MAY BE INTERESTED TO KNOW THAT THE FREE CHURCH MISSION HAS JUST BOUGHT PREMISES IN BOMBAY, FOR THE ACCOMMODATION OF THREE FAMILIES FOR RS. 66,000.

VERY TRULY YOURS,

HENRY J. BRUCE.

P.S. Since writing the above Rev Mr Mackichan of the Free Ch. Mission, who is here at M. tells me that there is one "incumbrance" on their new premises in Bombay which must be rather unpleasant. The bungalow has been occupied by the Free Masons and is generally known among the natives as "Satan's Bungalow". It is very doubtful whether the average native will discriminate between the Free Masons, and the Free Church!!

May 18. Your letter of Apr. 7th came in today. Many thanks for your expression of confidence and sympathy in our work. We feel stronger for it. We are expecting to return to Satara in about two weeks. Shall be glad to get to our work again.

H.J.B.

Mahableshwar, May 15/1877.

Rev. H. J. Bruce

Mahableshwar, May 15. 1877.
Rec'd June 21.

2

Mahableshwar, May 15. 1877.

SATARA, INDIA, JULY 25TH. 1877.

MY DEAR DR. CLARKE:

YOU WILL BE GLAD TO HEAR OF THE ARRIVAL OF
LITTLE BABY BOY IN OUR FAMILY, BORN ON THE MORNING OF JULY 18TH.
E IS A WEEK OLD TODAY, AND THUS FAR BOTH THE MOTHER AND CHILD ARE DO-
NG REMARKABLY WELL. MRS. B. HAS NOT HAD ANY DRAWBACKS SINCE THE BIRTH
F THE CHILD, BUT HAS BEEN AS COMFORTABLE AS POSSIBLE. THE LITTLE ONE
S FAT AND PLUMP, AND IS VERY GOOD NATURED. HE CAME LABELLED ''HAROLD"
UT HIS MIDDLE NAME WAS LEFT FOR CONSULTATION WITH THE OLDER CHILDREN.
ENRY'S LOVE OF THE POETS PREVAILED IN THE COUNSELS, AND IT WAS DECIDED
O CALL THE LITTLE FELLOW BY THE SOMEWHAT WEIGHTY NAME OF ''HAROLD
ILTON.''

THE FAMINE FROM WHICH WE HAVE BEEN SUFFERING FOR A YEAR PAST IS
NCREASING IN INTENSITY, AND IS MORE SEVERE NOW THAN AT ANY PREVIOUS
IME. YOU HAVE DOUBTLESS HEARD THAT RAIN HAS FALLEN, AND MAY THERE-
ORE SUPPOSE THAT THE HARD TIMES ARE OVER. BUT IT IS FAR OTHERWISE.
HE RAINS THAT FELL IN JUNE WERE VERY SCANTY, BUT THE EARLY CROPS WERE
OWN AND STARTED WELL. THERE WAS HOWEVER NO DEPTH OF MOISTURE, AND WE
AVE HAD NO SUFFICIENT RAIN SINCE, SO THAT THE CROPS ARE LIKELY TO PER-
SH. THE PRICE OF GRAIN WAS NEVER SO HIGH BEFORE. WE GET ONLY FOUR
EERS, OR ABOUT TEN POUNDS, OF BARE GRAIN FOR A RUPEE, AND AN ORDINARY
ABORER CAN ONLY EARN FROM SIX TO EIGHT RUPEES A MONTH, EVEN WHEN HE
AN FIND ANY WORK TO DO. THIS MUST SUFFICE FOR HIMSELF AND FAMILY.
WONDER HOW THE PEOPLE MANAGE TO LIVE. EVERY DAY'S DELAY OF RAIN NOW
ARKENS THE PROSPECT, AND CARRIES UP THE PRICE OF GRAIN. OUR TRUST
S IN GOD, WHO KNOWS OUR WANTS AND IS ABLE TO PROVIDE FOR THEM. WE
RAY THAT THIS FAMINE MAY LEAD THE PEOPLE TO FEEL THEIR DEPENDENCE UPON
IM, AND TURN FROM THEIR IDOLS TO THE LIVING GOD.

MY PERSONAL LABORS ARE SOMEWHAT DIFFERENT THIS SEASON FROM WHAT
HEY WERE LAST YEAR. I KEEP UP MY STREET PREACHING IN THE MORNING, AND
AM PREACHING IN ENGLISH TO THE ENGLISH SOLDIERS HERE ON SABBATH EVE-
NINGS. THE MARATHI PREACHING SERVICE ON THE SABBATH IS USUALLY CONDUC-
ED BY ONE OF THE NATIVE BRETHRENBUT I HAVE THE SABBATH SCHOOL REGULAR-
Y IN THE MORNING. THEN FOR HOME WORK, WE ARE FINISHING UP THE MARA-
THI VERSION OF MY ANATOMY, WHICH WILL BE :D.V.: READY FOR THE PRESS
VERY SOON. THE ENGLISH VERSION WE ARE PRINTING OURSELVES, AND HAVE
2[illegible]2 PAGES DONE. THIS ALSO WE HOPE WILL SOON BE READY FOR THE BINDER.
AM NOW PLANNING SOME ENGLISH LECTURES BEFORE THE NATIVE LIBRARY ASSO-
ATION, TO BE ILLUSTRATED WITH THE MAGIC LANTERN. I HOPE THIS MAY
VE ME A MORE EXTENDED ACQUAINTANCE WITH THE EDUCATED NATIVES. TOMOR-
OW NIGHT I SHOW MY LANTERN TO THE SOLDIERS. SO YOU SEE THAT WE HAVE
O LACK OF WORK, BUT WE SOMETIMES FINDA LACK OF STRENGTH TO DO THE
ORK. THERE IS NOT ANY SPECIAL INTEREST MANIFESTED AT THE PRESENT TIME
LTHOUGH WE HAVE GOOD AUDIENCES IN THE STREET, AND IN THE CHAPEL ON THE
ABBATH. VERY TRULY YOURS,

HENRY J. BRUCE.

Rec'd Aug. 27.

Ans. [illegible]

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Private

SATARA, INDIA, NOV. 5TH. 1877.

MY DEAR DR. CLARKE:

I RETURNED FROM MISSION MEETING ON WEDNESDAY LAST AND SHOULD HAVE WRITTEN YOU BY LAST SATURDAY'S MAIL, BUT WAS TOO WEARY TO DO SO. BEFORE THIS REACHES YOU YOU WILL PROBABLY HAVE SEEN THE MINUTES OF THE MEETING AND WILL KNOW WHAT BUSINESS WAS TRANSACTED. WE HAD A VERY PLEASANT MEETING ON THE WHOLE, AND EVERY THING PASSED OFF VERY QUIETLY. THE NUMBER OF NATIVE CHRISTIANS PRESENT WAS SMALLER THAN USUAL ON ACCOUNT OF THE FAMINE, STILL THERE WERE MORE PRESENT THAN I REALLY EXPECTED TO SEE.

I HAVE TO ACKNOWLEDGE YOUR FAVOR OF JULY 2ND. RECEIVED SOME WEEKS AGO, IN REGARD TO THE BOMBAY HOUSE QUESTION. YOU WILL SEE BY THE MINUTES WHAT ACTION THE MISSION HAS TAKEN AT THIS MEETING IN REGARD TO THAT MATTER. I DESIRE TO MAKE SOME VERY PLAIN STATEMENTS TO YOU ON THIS SUBJECT, AND I DO SO IN COMPLIANCE WITH YOUR PARTICULAR REQUEST TO ME JUST BEFORE I LEFT AMERICA, THAT I WOULD WRITE YOU PLAINLY ABOUT MATTERS, AND GIVE YOU ''THE BOTTOM FACTS.'' IT IS NOT PLEASANT FOR ME TO WRITE SUCH PERSONAL MATTERS CONCERNING ANY OTHER ~~MATTERS~~ MEMBERS OF THE MISSION AS I AM OBLIGED TO IN THIS LETTER. YOU YOURSELF WILL BEAR ME WITNESS THAT IN MY TEN OR TWELVE YEARS OF CORRESPONDENCE WITH YOU SUCH HAS NOT BEEN MY CUSTOM. BUT I SHOULD BE RECREANT TO MY SENSE OF DUTY IF I DID NOT SPEAK PLAINLY ON A QUESTION INVOLVING SO LARGE AN AMOUNT OF THE PROPERTY OF THE BOARD, AND IN CASE OF A CHANGE OF LOCATION IN BOMBAY, REQUIRING SO GREAT A SACRIFICE OF THAT PROPERTY. WITH THE STATEMENTS OF THIS LETTER, HOWEVER, I SHALL CONSIDER MYSELF RELIEVED OF ALL FURTHER RESPONSIBILITY IN THE MATTER, AND WHATEVER MAY BE THE DECISION OF THE COMMITTEE I DO NOT PROPOSE TO WRITE ANYTHING FURTHER CONCERNING THE MATTER , UNLESS IT BE IN ANSWER TO QUESTIONS.

IN YOUR LETTER TO ME OF JULY 2ND. YOU SAY, ''MR. PARK IS WRITING ME VERY STRONGLY ON THE SUBJECT.'' I AM NOT AT ALL SURPRISED AT THAT. HE IS ACCUSTOMED TO PUT THINGS VERY STRONGLY, AND IT WAS TO BE EXPECTED THAT HE WOULD DO SO ON THIS QUESTION. HIS ZEAL MAY BE COMMENDABLE, BUT HIS JUDGMENT IS NOT UNERRING, AND IN THIS CASE IT CERTAINLY DIFFERS TOTALLY FROM THAT OF THE LARGE MAJORITY OF THE MISSION. YOU HAVE GIVEN ME BUT A SINGLE HINT IN REGARD TO THE ARGUMENTS HE EMPLOYS. YOU SAY, ''HE :PARK,: INFORMS ME TOO, THAT POPULATION OTHER THAN MOHAMMEDAN IS DRIFTING AWAY FROM THAT QUARTER, AND ON THAT ACCOUNT THE LOCATION IS NOT AS FAVORABLE.'' NOW WHETHER THIS STATEMENT IS TRUE OR NOT I DO NOT CONCEIVE THAT IT HAS ANY BEARING WHATEVER ON OUR QUESTION. WHEREVER IN BOMBAY A MISSIONARY MAY LIVE HE MAY, OR HE MAY NOT, HAVE ANY SPECIAL WORK IN THE VICINITY OF HIS BUNGALOW. I DO NOT SUPPOSE THAT THE HUMES AT MAZAGON HAVE ANY SPECIAL OUTSIDE WORK WITHIN HALF A MILE OF THEIR HOUSE, WHICH COULD NOT BE CARRIED ON JUST AS EASILY FROM THE MISSION HOUSE AT BYCULLA. MRS. HUME CERTAINLY GOES DAILY TO HER SCHOOL IN THE MISSION COMPOUND AT BYCULLA. LET ME MAKE A FEW BRIEF RE-

Rec'd Dec.

MARKS IN REGARD TO THIS STATEMENT OF BRO. PARK'S.

1ST. THE BYCULLA HOUSE IS CLOSE BESIDE THE TRAMWAY, AND SO IS EASILY ACCESSIBLE TO *EVERY PART OF THE CITY*.

2ND. THE STAND IN FRONT OF THE BYCULLA COMPOUND IS ONE OF THE *BEST PREACHING STANDS* IN BOMBAY. IMMENSE NUMBERS OF HINDOOS AS WELL AS OTHERS ARE PASSING BY IT CONTINUALLY, ESPECIALLY IN THE MORNING AND EVENING.

3D. IT IS PROPOSED, *EVEN BY THOSE WHO ARE IN FAVOR OF SELLING* THE MISSION PREMISES, TO RETAIN THE PREACHING STAND UPON ONE FRONT CORNER.!

4TH. IN REFERENCE TO THE PROPOSED REMOVAL OF THE MISSION *CHAPEL* IN BOMBAY TO A BETTER LOCATION, PASTOR VISHNUPUNT WAS ASKED A FEW DAYS AGO WHERE WOULD BE A GOOD PLACE TO PUT IT. AFTER SOME HESITATION HE REPLIED, ''*WHY NOT PUT IT IN THE MISSION COMPOUND?*'' !!!

THESE FACTS WILL SHOW YOU HOW MUCH VALUE IS TO BE ATTACHED TO THE REMARK ABOUT ''DRIFTING POPULATION.''

SECOND. IT IS A FACT WHICH IS VERY PATENT TO THOSE OF US WHO ARE HERE ON THE GROUND, THAT BRO. PARK HAS NO IDEA OF THE VALUE OF MONEY, AND THE COST OF A CHANGE OF LOCATION IN BOMBAY IS THEREFORE NO OBSTACLE IN HIS WAY. IN THE RECENT MEETING IN NUGGUR HE STATED THAT IT WOULD PROBABLY COST 30,000 RUPEES ABOVE WHAT WE COULD GET FOR THE BYCULLA HOUSE. THIS SUM HE THOUGHT THE MISSION OUGHT TO DEMAND, AND THE BOARD OUGHT TO GIVE. THERE ARE SOME OF US, ON THE OTHER HAND, WHO REGARD THE FUNDS PLACED IN OUR HANDS AS A SACRED TRUST, TO BE EXPENDED IN THE MOST ECONOMICAL AND JUDICIOUS MANNER. AS A CONSEQUENCE OF THIS WE ARE DESIGNATED, :AS WE WERE AT NUGGUR A FEW DAYS AGO,: 'A RESPECTABLE COMPANY OF OLD FOSSILS.'' IT IS UNDER THE LEADERSHIP OF BRO. PARK THAT ONE AVENUE AFTER ANOTHER IS BEING OPENED INTO THE TREASURY. WITNESS IN THE MINUTES OF THE RECENT MEETING THE ALLOWANCE FOR *NURSES*, AND THE STRIKING OUT OF A CLAUSE OF OUR MISSION REGULATIONS SO THAT A MAN MAY DRAW *CONVEYANCE ALLOWANCE, WHETHER HE KEEPS A CONVEYANCE OR NOT*. THESE ARE BUT SAMPLES OF SEVERAL THAT HAVE GONE BEFORE, AND I FEAR OF OTHERS THAT ARE TO FOLLOW. I WRITE THESE THINGS PLAINLY ALTHOUGH THERE IS NO ONE IN THE MISSION WHO HAS A HIGHER APPRECIATION OF BRO. PARK'S TALENTS AND ATTAINMENTS, OR A HIGHER ESTIMATE OF HIS VALUE AS A MISSIONARY. than I have I DO *NOT* THINK, HOWEVER, THAT IT IS SAFE TO FOLLOW HIM AS A FINANCIER.

THIRD. I HAVE STATED ABOVE THAT BRO. PARK'S OPINION IN REGARD TO THE HOUSE MATTER DIFFERED TOTALLY FROM THAT OF A LARGE MAJORITY OF THE MISSION. BRO. FAIRBANK HAS FELT SO STRONGLY ON THE SUBJECT THAT HE TOLD ME AFTER THE MEETING IN MAY LAST, THAT IF THE MISSION HAD THEN VOTED TO SELL THE BYCULLA HOUSE, HE, AS A LEGAL ATTORNEY OF THE BOARD, WOULD HAVE PREVENTED THE SALE BY LEGAL MEANS, UNTIL A POSITIVE ORDER COULD BE OBTAINED, BY TELEGRAPH, FROM THE PRUDENTIAL COMMITTEE. BRO. HARDING WAS NOT PRESENT AT THE RECENT MEETING. IN A LETTER HOWEVER HE SAID THAT UNLESS A GOOD PLACE COULD BE OBTAINED *NEAR THE OLD HOUSE* HE

THOUGHT WE HAD BETTER KEEP THE OLD PREMISES. BRO. R. A. HUME ADMITS THAT HIS BETTER JUDGMENT WOULD DECIDE AGAINST A CHANGE, BUT THERE ARE PERSONAL REASONS THAT MAKE HIM WAVER. DR. BALLANTINE HAS GIVEN HIS MEDICAL OPINION TO HIS BROTHER NOW OCCUPYING THE HOUSE, THAT IT IS NOT NECESSARILY UNHEALTHY. I HAVE NO DOUBT WHAT EVER THAT THE MISSION WOULD HAVE RE-AFFIRMED ITS ACTION OF LAST MAY, IF BRO. E. S. HUME HAD EXPRESSED A WILLINGNESS TO ABIDE BY THE DECISION OF THE MISSION. INDEED, R. A. HUME ASKED HIS BROTHER OPENLY, JUST BEFORE THE VOTE WAS TAKEN, IF HE WOULD LIVE IN THE BYCULLA HOUSE CONTENTEDLY AFTER THE PROPOSED REPAIRS ARE MADE. HE HOWEVER IS UNDER THE INFLUENCE OF BRO. PARK AND MISS NORRIS, WHO ARE THE TWO PERSONS WHO ARE PUSHING THIS MATTER OF CHANGE OF LOCATION.

FOURTH. REBUILDING THE OLD HOUSE. THERE IS NO QUESTION BUT THAT THE OLD HOUSE SHOULD BE REBUILT AND ELEVATED, IF IT IS TO BE OCCUPIED AS A MISSION HOUSE. SO FAR AS I KNOW THE MISSION IS A UNIT ON THAT POINT. IT HAS ALREADY APPROVED OF SPENDING 11,000 RUPEES FOR THAT PURPOSE. BUT, WE ARE TOLD, ''IT IS A PITY TO SPEND 11,000 RUPEES ON THE OLD PREMISES.'' OUR REPLY IS THAT AS A BUSINESS TRANSACTION IT IS THE WISEST COURSE BEFORE US. IN THE LATE MEETING BRO. PARK INADVERTENTLY ADMITTED THAT IF THE HOUSE WERE REPAIRED AS PROPOSED IT WOULD DO VERY WELL "FOR FIVE OR TEN YEARS." I IMMEDIATELY SHOWED HIM AND THE MISSION THAT, GRANTING THAT THE CHANGE WILL HAVE TO BE MADE IN TEN YEARS, IT IS EVEN THEN COSTING THE MISSION LESS THAN WE ARE PAYING FOR PARK'S "OWN HIRED HOUSE." BRO PARK HAS LEASED A HOUSE FOR RS. 125 PER MONTH, RS. 1500 PER YEAR, OR RS. 15,000 FOR TEN YEARS. WE ONLY ASK FOR RS. 11,000 TO PUT THE MISSION PREMISES IN CAPITAL CONDITION, AND IF THEY WERE TO BE SOLD IN TEN YEARS WE COULD PROBABLY GET SEVERAL THOUSAND RUPEES MORE FOR THE RENOVATED PREMISES THAN WE CAN GET NOW FOR THEM IN THEIR DILAPIDATED CONDITION. I HAVE LITTLE DOUBT THEREFORE THAT THE REPAIRING OF THE MISSION PREMISES, EVEN FOR TEN YEARS' USE , WOULD COST THE MISSION NOT MUCH MORE THAN ONE HALF OF WHAT WE SHALL PAY FOR BRO. PARK'S RENT, FOR THE SAME LENGTH OF TIME. MOST OF US THINK, HOWEVER, THAT IF THE MISSION PREMISES ARE PROPERLY RENOVATED NOW, TEN YEARS WILL BY NO MEANS BE THE LIMIT OF THEIR OCCUPANCY BY THE MISSION.

FIFTH. HEALTHINESS OF THE LOCATION. THIS IS AN EVER RECURRING QUESTION, AND OF COURSE IT IS AN ALL-IMPORTANT QUESTION. THERE IS HOWEVER A WIDE DIFFERENCE OF OPINION ON THIS SUBJECT . I DO NOT KNOW WHAT EVIDENCE HAS BEEN GIVEN YOU ON THIS POINT , BUT JUDGING FROM SOME STATEMENTS IN YOUR RECENT LETTER TO THE MISSION I THINK YOU DO NOT FULLY UNDERSTAND THE SITUATION. HENRY BALLANTINE, WHO HAS OCCUPIED THE HOUSE FOR THE LAST FIFTEEN MONTHS, HAS HAD SICKNESS IN HIS FAMILY. SOME PRETEND TO SAY THAT IT IS OWING TO THE LOCATION. DR. BALLANTINE, HIS BROTHER, DISSENTS FROM THIS VIEW, AND ON HIS ADVICE MR H. B. HAS REMAINED IN THE HOUSE. HE HOWEVER CONSULTED DR. DOOLITTLE, A SKILFUL AMERICAN PHYSICIAN IN BOMBAY, AND HE SAID THAT WHILE THE PREMISES NEEDED REPAIRING THERE WAS NOTHING ESSENTIALLY UNHEALTHY IN THE LOCATION.

MISS OGDEN, WHO IS APPARENTLY FREE FROM THE *STRONG PREJUDICES* WHICH WE THINK HAVE CONTROLLED MISS NORRIS IN THIS WHOLE MATTER, WAS QUESTIONED BEFORE THE MISSION THE OTHER DAYAND SHE EXPRESSED THE OPINION THAT ALTHOUGH THE HOUSE IS IN AN UNHEALTHY STATE AT PRESENT IT COULD BE PUT IN A GOOD AND HEALTHY CONDITION. BRO. FAIRBANK HAS LIVED IN BOMBAY FOUR YEARS OR MORE, AND FROM HIS HABITS OF OBSERVATION HE PROBABLY KNOWS AS MUCH ABOUT THE TOPOGRAPHY OF THE CITY AS ANY OTHER MAN IN THE MISSION. I WAS ASKING HIM THE OTHER DAY ABOUT THE COMPARATIVE LEVELS OF OUR PREMISES AND THOSE OF THE FREE CHURCH MISSION :RECENTLY BOUGHT.: HE REPLIED IMMEDIATELY THAT THE LEVEL WAS THE SAME. BOTH ARE SITUATED ON WHAT ARE CALLED ''THE FLATS,'' WHICH COMPRISE A VERY LARGE PORTION OF THE AREA OF THE CITY. AND YET, ON THE SAME LEVEL WITH OUR HOUSE AND ALMOST WITHIN STONES THROW OF EACH OTHER , :ALTHOUGH A MILE OR SO FROM OUR PREMISES,: ARE THE NEW FREE CH. MISS. HOUSE, THE CHURCH MISSION HOUSE AND CHAPEL, AND THE S. P. G. HOUSE. AND I NEVER HEARD OF THEIR DESIRING TO SELL OUT BECAUSE THEIR PREMISES WERE SO LOW. THE LOCATION OF OUR HOUSE , FOR CONVENIENCE TO THE MISSIONARY WORK, IS TO MY MIND VASTLY SUPERIOR TO THAT OF THE THREE HOUSES ABOVE MENTIONED. THE SIMPLE FACT IS THAT THE PLACES ADJOINING OUR COMPOUND HAVE BEEN FILLED UP MORE THAN OURS HAS, AND CONSEQUENTLY OURS IS COMPARATIVE LOW AND DAMP. THE FILLING UP OF OUR COMPOUND AS PROPOSED, AND THE REBUILDING OF THE HOUSE, WILL, *TO ALL HUMAN APPEARANCE*, REMOVE THE ENTIRE DIFFICULTY. THE BUILDING OF THE COMPOUND WALL ON THE SOUTH SIDE SOME 15 TO TWENTY FEET HIGH, :THIS WALL WILL BE PERHAPS FIFTY FEET OR MORE FROM THE SOUTH SIDE OF THE HOUSE,: WILL SHUT OFF THE GREATER PORTION OF THE DISAGREEABLE SIGHTS AND SOUNDS and "smells" too, COMING FROM THE NATIVE QUARTER, WHILE THE OTHER THREE SIDES ARE COMPARATIVELY OPEN.

THESE ARE SOME OF THE REASONS THAT HAVE LED ME TO OPPOSE SO STRONGLY THE CHANGE OF LOCATION IN BOMBAY. I HAVE STATED THEM WITH ALL PLAINNESS, AS I WOULD HAVE DONE HAD I BEEN CONVERSING WITH YOU ON THE SUBJECT. IF I HAVE SPOKEN TOO PLAINLY IN REGARD TO OTHERS IT IS BECAUSE I THINK THEIR PROPOSITION IS A MISTAKE, WHICH INVOLVES A USELESS SACRIFICE OF A LARGE AMOUNT OF VALUABLE PROPERTY. THE SUBJECT IS NOW MADE OVER TO A COMMITTEE, :WHICH YOU WILL OBSERVE, AS IT INCLUDES MISS NORRIS WITH THE TWO BRETHREN AT BOMBAY, IS A VERY *ONE-SIDED* COMMITTEE,: WHO WILL REPORT DIRECTLY TO YOU. WHATEVER MAY BE THE FINAL DECISION THEREFORE I FEEL THAT MY DUTY IN THE MATTER IS ENDED WITH THE DOUBLE PROTEST WHICH I HAVE MADE TO YOU. UNLESS I RECEIVE SOME NEW LIGHT ON THE SUJECT I DO NOT PROPOSE TO REFER TO IT AGAIN, EXCEPT IT BE TO ANSWER QUESTIONS.

WE ARE ALL VERY WELL JUST NOW, AND ARE HOPING TO GO INTO TENTS BEFORE VERY LONG, IN THE LOWER PART OF THE KOINA VALLEY.

VERY TRULY YOURS,

HENRY J. BRUCE.

Rec'd Dec. 14.

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Mission house at Bombay

Wm. Farland

Patun, Satara Districts Jan 8 1878.

My Dear Dr. Clarke.

I send you herewith my report for 1877, as made to the Mission. In it you will find things new and old. Our Mission report this year will be made up from the reports of the brethren, by the Secretary, according to subjects. Hence, without giving my report the usual form I have written it in detached paragraphs, on different subjects.

We have now been here in tents, at Patun, a little more than a month, and expect to remain a week longer. You will find in the report under the head of "Touring," a brief statement of what has been done in the Koina valley, and of the opportunities we have had for labor here. I have never before found just such a place to labor in, where there was such a large transient, changing population as we find among these cartmen. We have endeavored to do what we could to make known the truth, often preaching ~~al~~ altogether to as many as six audiences a day. The carts stopping here usually start on their way in the night, and

P.S. I have sent copies of my Khandoba &c. referred to above to others in America. The boy is still awaiting passage in Bombay. Hope you will receive them in time.

others come in and take their places, so that, ~~we~~ as we go out in the morning, we have an entirely new field before us. Besides the cartmen there are a great many people who come in from the mountain villages, bringing grass and wood for sale, and many of these have repeatedly heard the truth. We also preach in this and the neighboring villages as opportunity is afforded.

"We have met with a good many individual cases which interested us very much. Many have seemed to hang upon our words and to drink them in as eagerly as if conscious that their destiny depended upon them. One morning a boy, who could read a little, accompanied me to the tent to obtain some books. He bought a Testament, and then inquired if I had any book on "Omens," or "Lucky and Unlucky Days."* The poor boy brushed away a tear as I told him that there was nothing to fear from unlucky days. God has told us not to labor on the Sabbath, but aside from that he could do his work on any day without fear. I told him what a treasure he had in his Testament, and he went away. A week later he came again on his return from Chiploon, and I gave him further instruction. / Let us hope that the testament which he has carried with him, may be as "a lamp to his feet, and a light to his path."

Some of these poor darkened souls have asked us a very hard question. Acknowledging the truth of what we have told them they have in repeated instances said, "Now we are ready to follow in this new way, but *what shall we do?*" When an ignorant man, unable to read, living perhaps in a distant mountain village, with no prospect of hearing the truth again for a long time to come, asks us this question what can we say to him? We can only tell him to act according to his present light, to forsake his sins, especially his idolatry, and pray daily to God alone, and He will be sure to give him more light. In this manner ~~way~~ we have, with aching hearts, sent many a one on his way.

Last week we started our touring catechist on his way up the valley. I sent my helpers with him to Helwank, on Friday, to give a Kirtan there on Friday evening, while I myself followed early on Saturday morning. They spent the day in the public rest-house, (which is also a temple,) and besides preaching in the day-time they made arrangements for the Kirtan in the evening. But Satan was jealous of the effort.

and unwilling that it should succeed. At five o'clock in the afternoon one of his emissaries arrived,—an engineer's clerk from Satara,—who, on learning the state of the case, so stirred up the people that they not only prevented the Kirtan from being given, but endeavored to drive the helpers from the rest-house. In this, however, they did not succeed. Violence was threatened but it did not extend beyond words. They remained in the rest-house over night, but were in considerable fear of a disturbance.

"After my arrival in the morning we accompanied our tourist four miles farther up the valley to the village where we had so good a time last Feb'y. The people recognized us and did not, as before, attempt to hide themselves from us. On the contrary, they gladly welcomed us, and their voices echoed among the mountains as they endeavored to call the people together. "*Come and hear the Scriptures. Saheb has come. Come and hear the Scriptures*" rang through the mountain passages. Many of the people were away at work but we had a goodly company, to whom it was a pleasure to tell again the story of the cross. Thus we spent an hour or more, and then, in the presence of them all, seated under a banyan tree, one of Nature's beautiful temples, we committed our brother to the Father's care, and left him to do his work while we returned to Helwak and Patun.

"Luximon, the tourist, enters with faith and joy upon his lonely work; but I must confess that we shall feel some anxiety concerning him until we hear of his welfare. He is accompanied by a man, a Hindoo, who will assist him in material things, but he will find none to give him Christian fellowship and sympathy, save the Lord Jesus Christ whom he loves, and to whose cause he is devoted. We shall expect him to come to Satara once a month to refresh himself and report the progress of his work.

Besides my report I have the pleasure of sending you copies of two letters which Mrs. Bruce has written to friends. From these you will learn much of our surroundings and work. — We expect to return (D.V.) to Satara one week from today. Very Truly Yours

Henry J. Bruce

Patun, Jan. 8, 1878.
Rec'd Feb. 15.

(Copy)

Satara. India. Jan. 26th 1878.

Prof. H. W. Longfellow.

Dear Sir.

I have the pleasure of sending you by today's Book post a few copies of "A Psalm of Life" translated into the Marathi language by Mrs Bruce. It was undertaken at the suggestion and urgent request of our son, a lad of thirteen, who is exceedingly fond of poetry. The Psalm of Life was one of his favorites and as his mother had previously translated a number of hymns he persuaded her to render this also into Marathi. With what success she has done this you can judge in some measure by the re-translation which is appended. It has been a work of considerable time and she has endeavored to make it as perfect as possible.

Rev. Mr Fairbank of Ahmednuggur who is one of our best Marathi scholars has criticised it freely and made many useful suggestions. In a letter accompanying some criticisms he says:

"It is hard to put Longfellow's thoughts into so few words in Marathi. On the whole I like the translation very much, and yet there are lines which give a different meaning from the original. I think that in translating such a hymn one should not confine himself to the same number of verses or lines. Two verses *may* come into one and one English is very likely to become two in Marathi." The same metre has been retained in the Marathi as in the English. Most of the hymns used in our churches are translations from the English and retain their original metres. The native metres are entirely different from the

English and are seldom mastered by foreigners.

Within a few years, however, a number of hymns in the native metres have been written by native Christian poets, and are used to some extent in the churches. It is evident that these are more pleasing to the native ear, but we do not think that they will soon take the place of those prepared in the English metres, many of which are very beautiful. Hymnology in the Marathi language is as yet in its infancy although considerable progress has been made within the last ten years. Previous to 1867 the only hymns used in the churches were those prepared in English metres, by Rev. Mr. Ballantine, formerly of Ahmednuggur who had a fine poetic taste, and who at his death left about 400 hymns as a rich legacy to the churches.

In 1867 the first edition of native metres was published and since that time a number of editions have appeared in different forms. Among these hymns there are many of a highly spiritual character which are well adapted to the purposes of Christian worship. There is another class, however which contain very little of real Christian sentiment but present some suggestive thought which is designed to arrest the attention of the Hindu mind. These are much used in our street-preaching, and in audiences composed partly of Hindoos and unconverted people. They are therefore valuable in their place, although if they were translated literally into English they would seem curious enough. Let me give you a single specimen. Here is one entitled, "What will you do in the end?" which is justly very popular and which in the Marathi is very far from sounding as puerile as the corresponding words do in English.

Chorus. "What will you do in the end? What will you do?
Think! Why will you die? What will you do in the end?

1. You may study and acquire all knowledge
Then get a high situation. What will you do in the end?
2. You may make a great wedding and have a family.
What will you do in the end?
3. You may build a great mansion five stories high
What will you do in the end?
4. You may have chairs and tables and also chandeliers
What will you do in the end?
5. You may eat and drink to your hearts content
and wear clothes of gold and silver threads. What will you do &c
6. You may have men-servants and women-servants.
What will you do in the end?
7. You may make a great display of horses and carriages
also bolsters and mattresses. What will you do in the end?
8. You may sit in a chariot or palanquin and brandish
a fly-brush. What will you do in the end?"
And so on through fifteen stanzas.

These stanzas are sung to a spirited native tune which requires a great deal of repetition, and while the music is attractive the sentiment is well calculated to awaken thought in the minds of those who are seeking just those things that are mentioned, as the grand aim of their lives.

I will enclose with this letter a single copy of the "Psalm of Life" with the accents marked over the English letters. The remaining copies will be sent in a separate package. These copies were printed on a little amateur press which we have in our own house, and which has proved an invaluable educator for our children. With kindest regards. I am

Very truly Yrs.

Marathi Mission of the A. B. C. F. M.

Henry J. Bruce

Satara, Jan. 26, 1878.
Rec'd July 1.

Patun. December. 14th 1877.

My Dear Friends,

We left Satara last week and after a two days journey reached this place, thirty-six miles distant, where we are encamped in a beautiful grove on the bank of the Koina river. We had, of course, the usual discomforts incident to a change of establishment, increased by the length of the journey, with no kind friends at the end to welcome us to their hospitality. We spent one night on the way in a small tent erected for the purpose, in which we set up our travelling cots and laid us down to sleep, thankful for a shelter, though without the usual accompaniments of a bed-room. In the morning we breakfasted under a tree, and, after seeing that the men and cattle were fed for the journey and actually started off, we pursued our way and reached this place several hours before our baggage carts came up. We were more comfortable that night than the preceding, although we did not get all our tents pitched until the next day. Now we are at home surrounded by our books and work and God furnishes our table in the wilderness. This is a place of considerable size, but its chief importance consists in its affording a camping-ground for hundreds of carts engaged in traffic with the sea-port, making it a grand centre for the dissemination of the truth in this region, where others have not previously labored. Day after day different companies of cart-men listen with interest to the literally new story of the cross. I have good opportunities for meeting the women in the town - had a large company this afternoon. A goodly company of merchants and other high-caste men reside here permanently and last Sabbath we had a large gathering at our tent. The Gospel proclamation had been previously made on several occasions in the village, and a desire being expressed for a discussion concerning the respective merits of Christianity and Hinduism, permission was granted on the condition that it should be properly conducted. On their side was a young Brahmin who had studied in the mission school in Poona, and in the centre of the audience sat our good helper, Kassimbhai, quite ready to accept the challenge and oppose error with truth. Among others present was the Mamletdar who is the highest judicial officer among the natives, but only two or three Hindoos took part in the discussion. One, an old reputed saint, with a long black mark on his forehead, who, we learned, had come for the express purpose of debating, soon yielded the preference to his more fluent neighbor. It was a comparatively easy matter to ask questions in a random way as these Hindoos are accustomed to do, but it required more wisdom to answer them in a proper spirit, and it did seem as if K. was helped of the Lord every time he opened his mouth. He is the man of whom Rev. Mr. Wood, formerly of Satara recently wrote: "There is a class of persons at Satara, who, humanly speaking cannot be reached in any other way than thro' the influence of such an one". I cannot remember all the questions and answers verbatim, but I will mention some things as nearly as I can recall them. One of the first questions asked was: "Why do you speak against our god Krishna and exalt your Jesus Christ? Kassimbhai replied that the character of Krishna as delineated in their scriptures was unable to bear the test, as it was found wanting in the qualities which belong to God. God is holy and every thing must be brought to this standard. If Krishna committed thefts and adultery he was unholy and, consequently, could not be God. "What is the meaning of Almighty?" K. gave a simple definition when his opponent replied "Then God can do all things. He can sin as well as anything else." K. said that he could not do what he did not choose to do, but as the other party still insisted upon his point Ka. illustrated and made it very forcible to the Hindu mind by saying, "How absurd it would sound to say that the Brahmin can eat meat, when the very thought of it is repugnant to him! How can he eat it without the disposition?" As the Brahmin, however, only reasserted that God could do anything, good or bad, just as he pleases, Kassinathai then turned to his audience and with a fine stroke thus addressed them: "Do you hear what this man says? According to his idea there is no difference between sin and holiness! There is no use in appealing to God when taking an oath – it makes no matter how many false oaths a man takes – There is no heaven and no hell – No difference between the righteous and the wicked! All this you must believe if you accept his statement." Some irrelevant questions were asked implying that Ka. was supposed to be able to answer any question on any subject; but he replied that we only know what God has revealed to us in His Word. There are many things that we do not need to know and we are not informed. "Where is God?" asked the Brahmin. "God is everywhere." "Is He in that tree?" "He fills all space." "Then God is in me and I am God." "No, you are not God." "What am I?" "You are a man. Because God is in every place it does not follow that that place is God. Because the mind is in the tent, we do not therefore say that the tent is the mind." "In a special manner God is in heaven." "Where is heaven?" "We are not told just where its locality is." Questions concerning the incarnation of Christ were proposed, and it was remarked in reply, that commentaries were written by his enemies while he was living on the earth, and that from the Scriptures and other books abundant evidence could be obtained that the Christian religion was true. Then holding up the Bible Ka. said with earnestness, "We bring this book to the same standard ~~that~~ to which we require you to bring your Scriptures.

If you detect a flaw, anything unworthy of God, you are a
liberty to reject it!" The discussion was allowed t
continue until a good many points had been ventila
and all could see that we were willing to have fair pl
But this is apt to be a profitless means as regards person
salvation, for, generally the opponent only thinks of out
his ~~opponent~~ adversary in a discussion, and Mr. B. does n
favor it in street-preaching. The latter closed with s
practical remarks, saying that in this discussion whic
might be prolonged indefinitely the main thing was pa
over very lightly, that is the fact that we are sinners a
need a Saviour. The most important thing for us to f
out was the way to escape punishment, which, witho
faith in Christ, would most surely overtake us.—
just as the Mamletdar would surely punish the crimi
and, turning to this officer who was seated in a chair a
his side, he asked, "Are you not bound to punish him w
breaks the laws of the land?" So, we are God's subjects a
as transgressors of His law are exposed to its penalty
but through Christ the judgment may be averted an
the sinner saved. One of the questions brought forwa
in the discussion was, "Why does not God make us a
Christians?" Mr. B. referred to this again and illustra
by saying that he himself would not wish for a serv
who would not serve him willingly. The invitations
the Gospel were presented to them and they were at libe
to accept or reject them. It seemed as if his readine
in rendering a reason together with the final summing
of the matter could not fail to make some good
pressions upon the minds of the people; and, though they
evidently have been glad to remain longer, it was felt
there was danger of the good effects being dissipated by
ther conversation at that time, and, so, after asking
them to visit us often, Mr. B. dismissed them.

Very truly Yrs.
H. P. Bru

Patun. Dec. 24th 1877.
Christmas Eve

My Dear Friends,

Out here in the jungles of India we have little to remind us of the approaching holidays and probably shall not observe them after the manner of those who give and receive gifts. Nellie, however, who is always ready to seize an opportunity for fun urges that it is Christmas eve and asks to be allowed to break over the rules; so, while her brother is reading she steals slyly up behind him and covers his coat with labels in the shape of old envelopes and the like, making him look very suggestive of a veritable Santa Claus. Henry and Hattie speak of the time when they were much younger and were allowed to hang up their stockings upon the central pole of our large tent. Somehow neither the pole nor the tent look as large in their eyes now as when they had seen less of the world.

But you must not suppose that we have nothing to break the monotony of Indian life. Here on the table where I write are several copies of the "Child at Home" and the "Christian Weekly". On a side table may be found the "Christian Banner" "American Messenger" and Congregationalist. Indeed we sometimes think that ~~that~~ missionaries receive a considerable part of their hundred-fold in the good things of literature. But if it is ours to receive, it is likewise ours to dispense. You should have seen me on my mission this afternoon. A respectable Mussulman came to the tent this morning and engaged me to come to his house. Some one remarked that it was bazar day, but I said that if he had no objection I had none, and I would come with an assistant at 3 o'clock, not knowing that his house was on the principal market street. Such, however, was the case and we found the way a good deal blocked up, but the old man seemed to entertain a kind of pride in conducting me through this thoroughfare to his house, where, on the verandah, he had placed a chair and table for me. I took in the situation, _ and to escape from the promiscuous crowd, which was thronging the street, asked permission to sit inside the house where already some women had assembled. The room was soon filled, and still there were scores of eyes peering at me outside the door and listening attentively to catch the words as they fell from my lips while I told them of the bread of life that would last forever, and that the Saviour came into the world to give it to those who are hungering for it. When I rose to go the women expressed disappointment and one of them said "You have not sung the Lord's hymn." I was puzzled to know which she meant, and named several of the most popular hymns that we sing, asking if it was any of those, but she shook her head. I then bethought me of Mary's plaintive inquiry of the supposed gardener, "Where have ye laid my Lord?" Yes! that was it! Some women had heard it, on Wednesday Street in Satara, and told the others; and they listened delighted while I sung and explained each stanza separately, as it gave me an opportunity to speak particularly of woman's love and Christ's appreciation of it. I told them that he knows us each by name, and it made me both glad and sad to see those eyes and ears take in the message of salvation so eagerly, for they seemed to hang upon my words. "The old, old story" was to them so new! Ah, I thought, they need a friend like Jesus quite as much as we do. Why then, have they been so long sitting in darkness, while the Sun of Righteousness shines upon us so clearly? God grant that the day-star may soon arise in their hearts! We labor in hope, knowing of whom we have received our Commission, and rejoice that the seeds of truth which we are permitted to scatter far and wide is declared to be the incorruptible seed which liveth and abideth forever. This, then, is the way we celebrate Christmas! Many a one doubtless in a Christian land would gladly exchange their privileges for ours. Truly "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us."

Last Sabbath we worshipped outside the tent, in one of Nature's temples—a beautiful grove on the bank of the Koina! Mr. Bruce discoursed on the merits of the "Excellent Teacher", one of the appellations of the Saviour, and, at the close, gave an opportunity to those who were present to ask questions on that subject. Some one inquired, "How shall we know this Teacher whom we cannot see?" Our native helper, Kassimbhai replied that different things must be ascertained in different ways. Fragrance can only be perceived by the nose and singing by the ear. Christ is spiritually discerned and, therefore, it is not necessary to see Him with these bodily eyes in order to know Him. We are the Queen's subjects and she is pleased with our expressions of loyalty although we have never seen her. The distinction was afterwards drawn between the true Saviour, who came to save sinners, and the Hindoo gods, of whom it is written that they came to save their friends and destroy their enemies. If we are drowning we do not need any one to plunge us farther in, but some one to draw us out! We also need some one to reveal the things of God and Christ has done this. Our hearts are defiled by sin and we need some one to purify them who is Himself pure

No fault was detected in this Saviour by his enemies even! He not only taught moral precepts but exemplified them in His life. He possessed all the virtues, was merciful, prayed for His enemies, &c.

Questions then came up about the authenticity of the Scriptures and the manner in which God was revealed in ancient times before Christ became incarnate. These were followed by the abrupt inquiry, "Is not the Creator of the righteous and the wicked one and the same?" He replied, "You have left the subject, but I will tell you how sin came into the world," and then he related the story of Adam and Eve, in which it was shown that God was not responsible for sin; and asked them what they would think of the man in a burning building, who, instead of heeding the alarm and seeking to save his life should first demand that he understand all about the cause of the fire? What a foolish man, you would say!

"Is not God near to all?" some one inquired, and he replied "Yes, near to all those who discern him; yet this thought will afford comfort only to those who are seeking to serve Him." The Hindoos, as usual, tried to justify themselves by saying that everything comes to pass by God's direction, but were met by the reply that men do a great many things that the Lord never tells them to do. All acknowledge that there is a system of rewards or retribution in the future, which rests upon the idea that man is a free agent. The chief spokesman then took the ground that man was *not* a sinner – that even lying and committing adultery were no sins! and when he was proved inconsistent from the Hindu Scriptures he left them and began talking like an infidel. It was very evident that they were talking to no purpose, and Mr Bruce closed by referring, among other things, to the law of God written upon the heart of man, even upon the minds of the heathen; but it is painful to see how many disregard it.

Very truly Yrs. Hepzibeth P. Bruce

Rec'd. Feb 1878

MAHABLESHWAR, INDIA, APRIL 3D. 1878.

MY DEAR DR. CLARKE:

I HAVE WRITTEN YOU OCCASIONALLY ABOUT THE BOOK ON WHICH I HAVE BEEN AT WORK SO LONG, ''ANATOMY, HUMAN AND COMPARATIVE,'' AND I AM SURE THAT YOU WILL BE GLAD TO KNOW WHAT ARE THE PRESENT PROSPECTS CONCERNING IT. I MAY HAVE WRITTEN YOU THAT I HAD SENT THE MARATHI VERSION OF IT IN MANUSCRIPT TO THE DIRECTOR OF PUBLIC INSTB STRUCTION FOR EXAMINATION, WITH A VIEW OF GETTING GOV. AID IN PRINTING IT. IT WAS EXAMINED BY THE MARATHI TRANSLATOR OF THE EDUCATIONAL DEPARTMENT, MR. KRISHNA SHASTRI, WHO IS ONE OF THE BEST MARATHI SCHOLARS IN WESTERN INDIA. HIS REPORT TO THE DIRECTOR HAS BEEN FORWARDED TO ME, AND IS ON THE WHOLE HIGHLY SATISFACTORY. PERHAPS YOU MAY BE INTERESTED IN SOME EXTRACTS FROM THE REPORT. AMONG OTHER THINGS MR. KRISHNA SAYS, ''5. I HAVE CAREFULLY READ SOME PORTIONS OF SOME OF THE CHAPTERS OF THE BOOK, COMPARING THEM WITH THE ORIGINAL, :THE ENG. VERSION, H.J.B.: AND AM OF OPINION THAT THE TRANSLATION REFLECTS GREAT CREDIT ON THE TRANSLATOR, AND ESPECIALLY SO BECAUSE IT IS IN A TONGUE FOREIGN TO HIM.'' 6. ''IT IS A GREAT WANT IN MARATHI LITERATURE THAT THERE ARE NO GOOD WORKS ON ANATOMY IN MARATHI. THERE IS ONLY ONE THAT I KNOW OF. IT IS PREPARED BY MR. BHICAJI AMRIT FOR THE USE OF THE GRANT MEDICAL COLLEGE. THIS WORK WILL THEREFORE BE VERY USEFUL AND RECEIVED THANKFULLY BY THE PUBLIC. IN ORDER TO ILLUSTRATE THE TEXT THE AUTHOR HAS SUPPLIED HIS BOOK WITH MANY BEAUTIFULLY PICTURES WHICH ADD MUCH TO ITS VALUE.'' MR. KRISHNA THEN GIVES SEVERAL PAGES OF CRITICISMS AND SUGGESTIONS, SOME OF WHICH ARE GOOD AND ARE THANKFULLY ADOPTED, AND SOME OF WHICH ARISE FROM MISAPPREHENSION, OR IGNORANCE OF THE SCIENCE, AND HAVE NECESSARILY BEEN REJECTED. HE THEN GOES ON TO SAY, ''11. I NOW PROCEED TO A PLEASANTER TASK OF NOTICING THE MERITS OF THE WORK UNDER REPORT.'' ''12. THE TRANSLATION THOUGH NOT SUFFICIENTLY CLOSE GIVES CORRECTLY THE SUBSTANCE OF THE ORIGINAL. THE CARE THE TRANSLATOR HAS TAKEN TO MAKE HIS TRANSLATION AS USEFUL AS POSSIBLE IS PERCEIVABLE IN ALL PARTS OF THE BOOK. THE GREAT MERIT OF THE WORK CONSISTS IN ITS SIMPLICITY OF STYLE. THE SUBJECT THOUGH WANTING IN PROPER WORDS IN MARATHI TO EXPRESS IT, IS MADE AS EASY AS POSSIBLE. THE AUTHOR HAS NOT JUMBLED IT UNDER ITS FEW PRINCIPAL DIVISIONS, BUT HAS TREATED IT IN DETAIL, UNDER ITS SEVERAL SUBDIVISIONS, ALLOTTING EACH SUBDIVISION TO EACH IMPORTANT PART OF IT UNDER ITS SEPARATE HEAD. THIS METHOD OF TREATING HAS GREATLY SIMPLIFIED THE SUBJECT. THE GRAMMAR AND ORTHOGRAPHY OF THE WORK ARE GOOD - - -'' ON THE RECOMMENDATION OF THE EXAMINER THE EDUCATIONAL DEPARTMENT HAS AGREED TO TAKE 1600 COPIES OF THE WORK, IN THREE INSTALMENTS, EXTENDING THROUGH TWO YEARS OR SO. I AM THANKFUL TO BE ABLE TO SAY THAT THIS WILL PROBABLY ENABLE ME TO GET AN EDITION OF 2000 COPIES PRINTED WITHOUT ASKING THE MISSION FOR A PIE EXCEPT FOR THE ACTUAL NOMBER OF COPIES WANTED FOR ITS OWN USE. I REGARD THIS AS A MATTER OF GREAT SATISFACTION. I AM EXPECTING TO GO TO BOM-

BAY NEXT WEEK, TO ARRANGE FOR THE PRINTING, AND TO SEE THE FIRST FORMS THROUGH THE PRESS THERE ON THE GROUND. I HAVE SPARED MYSELF NO LABOR, OR PAINS, OR PERSONAL EXPENSE, FOR THE LAST SEVEN YEARS, TO MAKE THIS WORK AS COMPLETE AND AS USEFUL AS POSSIBLE, AND IT IS A PLEASURE NOW TO BRING IT TO A SATISFACTORY END.

THE BOX CONTAINING COPIES OF THE ENG. VERSION OF THIS BOOK WAS SENT FROM BOMBAY WITH THE FAIRBANK CHILDREN, AND I HOPE THAT IT WILL REACH YOU SAFELY.

AS SOON AS THE ABOVE MARATHI WORK IS THROUGH THE PRESS I SHALL COMMENCE THE PREPARATION OF THE NEW MARATHI ''ASTRONOMY,'' TO WHICH I WAS APPOINTED BY THE MISSION.

VERY TRULY YOURS,

HENRY J. BRUCE.

Mahableshwar, April 3, 1878.
Rec'd May 9.

MAHABLESHWAR, INDIA, APRIL 6TH. 1878

MY DEAR DR. CLARKE:

I UNDERSTAND THAT A ''CIRCULAR'' HAS BEEN PREPARED, ALTHOUGH I HAVE NOT SEEN IT, TO BE SENT SEPARATELY TO EACH MEMBER OF THE MISSION, :I.E. SEPARATE COPIES TO EACH,: ASKING THE MISSION TO SANCTION THE EXPENDITURE OF RS.225 ON THE SCORE OF HEALTH OF AN INDIVIDUAL. THIS IS CONTRARY TO THE OPINIONS OF THE OTHER MISSIONARIES HERE WHO KNOW THE CIRCUMSTANCES, AND OF MISS OGDEN WHO IS THE PHYSICIAN OF THAT INDIVIDUAL. WITHOUT EXPRESSING THE ADVERSE OPINIONS OF THOSE WHO ARE FULLY INFORMED OF THE CIRCUMSTANCES, IT IS EXPECTED THAT THE MAJORITY OF THE MISSION WHO KNOW NOTHING OF THE FACTS WILL SANCTION THE EXPENDITURE. 2ND. A SHORT TIME AGO THE BRETHREN IN BOMBAY SENT A CIRCULAR PROPOSING THE WILD SCHEME OF RAISING RS.25,000, FOR AN EVANGELISTIC HALL, APART FROM THE LARGE SUMS NEEDED FOR THE BOMBAY HOUSE AND THE NEW CHAPEL. THE PROPOSITION WAS NEGATIVED BY THE MISSION. SOON AFTER SEPARATE LETTERS WERE SENT TO EACH MEMBER OF THE MISSION WITH FRESH ARGUMENTS STATED, WITH THE EXPECTATION THAT THE MAJORITY MIGHT IN THIS BLIND WAY SANCTION THE SCHEME. 3D. SOME TIME AGO A MISSIONARY WISHED TO EMPLOY A MAN WHO HAD FORMERLY BEEN IN SERVICE, WHO HAD BEEN AN EXCEEDINGLY TROUBLESOME MAN, AND WHOM THE MISSION HAD HAPPILY GOT RID OF. THE CIRCULAR PROPOSING IT WAS SENT TO SEVERAL PERSONS WHO KNEW LITTLE OR NOTHING OF THE MAN, AND THUS SECURED A MAJORITY OF THE VOTES BEFORE IT WENT TO BRO. HARDING WHO KNEW THE MAN THOROUGHLY AND WHO WAS OPPOSED TO RE-EMPLOYING HIM. HIS OBJECTIONS THEREFORE COULD HAVE NO WEIGHT WITH THOSE WHO HAD ALREADY VOTED.

WITH THESE EXAMPLES BEFORE US I WISH TO SAY THAT I HAVE LONG BEEN OF THE OPINION THAT THE ''CIRCULAR'' IS GETTING TO BE A DANGEROUS INSTRUMENT IN THE MISSION. I MEAN OF COURSE THAT IT IS LIABLE TO BE ABUSED IN EITHER OF THE WAYS SUGGESTED ABOVE, AND T THINK THAT IT IS QUITE TIME THAT THE SUBJECT BE OVERHAULED. IT IS IMPOSSIBLE FOR US TO GET ALONG WITHOUT SOME SYSTEM OF CIRCULARS, BETWEEN THE TIMES OF OUR MEETINGS, BUT CANNOT SOME SYSTEM BE DEVISED THAT WILL NOT BE SO LIABLE TO ABUSE AS THE PRESENT. I THIBK THAT THE ABOVE EXAMPLES WILL SHOW YOU THE NECESSITY OF HAVING SOME MORE DEFINITE RULES ON THE SUBJECT THAN WE HAVE NOW. I WOULD SUGGEST THE FOLLOWING PLAN. WHEN IT IS NECESSARY TO TRANSACT MISSION BUSINESS BETWEEN THE TIMES OF THE MISSION MEETINGS, THE PROPOSER SHALL SEND A COPY OF HISPROPOSITION with the reasons therefor, TO EACH MEMBER OF THEMISSION, OR TO EACH STATION. THE MEMBERS OF THE MISSION SHALL THEN IN AN INFORMAL MANNER, FREELY EXPRESS THEIR OPINIONS, GIVING THEIR OBJECTIONS TO THE PROPOSITION IF THEY HAVE ANY. THE CIRCULAR SHALL THEN BE SENT WITH ALL THE OPINIONS PREVIOUSLY EXPRESSED, TO EACH MEMBER OF THE MISSION FOR HIS VOTE.

I AM NOT SURE BUT THE ABOVE WOULD BE TOO CUMBERSOME FOR PRACTICAL WORKING, BUT IT WOULD CERTAINLY DO AWAY WITH SOME OF THE ABUSES OF THE

PRESENT SYSTEM. I HAVE BEEN THINKING OF BRINGING THIS MATTER UP FOR CONSIDERATION AT THE JULY MEETING, BUT IT IS DOUBTFUL WHETHER ANY SATISFACTORY RESULTS CAN BE SECURED UNLESS THE MATTER COMES BEFORE THE MI SION BY WAY OF A "CASUAL" HINT FROM YOU. IF YOU THINK THE MATTER WORTH CONSIDERATION I HOPE OUR SECRETARY WILL HEAR FROM YOU IN REGARD TO IT BEFORE THE 17TH DAY OF JULY NEXT.

VERY TRULY YOURS,

HENRY J. BRUCE.

Rec'd May 9.

MAHABLESHWAR, INDIA, MAY 20TH. 78.

MY DEAR DR. CLARKE:

I HAVE TWO LETTERS FROM YOU, RECENTLY RECEIVED
E DATED FEB. 15TH. AND SENT VIA. SANFRANCISCO, AND WAS NEARLY THREE
ONTHS ON THE WAY, AND THE OTHER DATED APRIL 12TH. WHICH CAME VIA BRIN-
ISI IN ABOUT FIVE WEEKS. I AM VERY GLAD THAT YOU WERE INTERESTED IN
RS. BRUCE'S RENDERING OF LONGFELLOW'S ''PSALM OF LIFE,'' AND MY LIT-
LE STORY OF ''THE FAITHFUL DOG,'' AND I WILL ENDEAVOR TO SEND YOU SOME
ORE COPIES OF EACH. I SENT SIX COPIES OF THE PSALM OF LIFE TO PROF.
ONGFELLOW, TOGETHER WITH A LETTER ON MARATHI HYMNOLOGY, AND WE RE-
EIVED A VERY PLEASANT LETTER FROM HIM IN RETURN. I WILL SEND YOU EN-
LOSED A COPY OF A PART, AT LEAST, OF MY LETTER TO PROF. LONGFELLOW.

2ND. I WROTE YOU TWO LETTERS WHICH WERE SENT APR. 6TH., ONE IN
EGARD TO MY ANATOMY WHICH HAS BEEN APPROVED BY THE EDUCATIONAL DEPART-
ENT AND 1600 COPIES OF THE MARATHI VERSION ORDERED, AND THE OTHER IN
EGARD TO MISSION CIRCULARS. I WOULD SAY IN REGARD TO THE ANATOMY THAT
HE PRINTING IS GOING ON RAPIDLY, IN BOMBAY, AND I HAVE ALREADY RETURN-
D THE PROOF-SHEETS AS FAR AS THE 120TH PAGE. :ABOUT ONE THIRD.:

3D. I ENCLOSE HEREWITH FOR YOUR PERUSAL A LETTER WHICH I HAVE
RITTEN TO DR. STEVENSON, SEC. AM. TRACT SOC. ; AND WHICH WILL FULLY
XPLAIN ITSELF. IF YOU ARE ABLE TO GIVE IT ANY FURTHER ENDORSEMENT SO
S TO FURTHER THE OBJECT IN VIEW I SHALL BE GREATLY OBLIGED.

4TH. SATARA CHURCH. I DO NOT KNOW WHAT TO SAY ABOUT SATARA AF-
AIRS. THE CHURCH IS IN A MORE UNSETTLED AND UNSATISFACTORY STATE NOW
HAN IT HAS BEEN AT ANY PREVIOUS TIME SINCE I WENT TO SATARA. SERIOUS
HARGES ARE BROUGHT AGAINST SOME, AND THERE ARE CONTENTIONS BETWEEN
THERS, WHILE THE WHOLE IS COMPLICATED BY CERTAIN OUTSIDE INFLUENCES
HICH I CANNOT AT PRESENT EXPLAIN. I AM ENDEAVORING BY PATIENCEAND
ORBEARANCE TO ALLAY THE EXCITEMENT WHICH HAS BEEN AROUSED, AND I HOPE
HAT SOME SATISFACTORY RESULT MAY BE ARRIVED AT BEFORE VERY LONG. WHAT
HAT RESULT WILL BE, HOWEVER, I CONFESS THAT I CANNOT AT YET FORESEE.
WENT DOWN TO SATARA A FEW DAYS AGO AND WE ALL EXPECT TO RETURN THERE
N ABOUT TWO WEEKS.

5TH. THE KAJI. YOU WILL BE PAINED TO HEAR THAT THE KAJI HAS TA-
EN A BACKWARD STEP, AND HAS RETURNED TO HIS FORMER MOHAMMEDAN FAITH.
HIS STEP SEEMED TO BE VERY SUDDEN AT THE LAST, ALTHOUGH WE HAD OB-
ERVED FOR SEVERAL WEEKS SOME THINGS THAT APPEARED STRANGE. THE REA-
ON FOR HIS RENOUNCING CHRISTIANITY IS STILL A MYSTERY TO US WHICH WE
ANNOT COMPREHEND. IT DOES SEEM AS IF HIS CONDUCT FOR SEVERAL MONTHS
FTER HIS BAPTISM WOULD INDICATE THAT HE HAD THE EXPERIENCE OF A TRUE
HRISTIAN. HIS FAITH IN TIME OF TRIAL, AND HIS PATIENT ENDURANCE OF
EVERE PERSECUTION SEEMED VERY SATISFACTORY, AND ALTHOUGH HE IS AT
RESENT AWAY FROM US YET WE CANNOT BUT HOPE THAT HE MAY HAVE A SPARK
F GRACE IN HIS HEART WHICH WILL SOMETIME BRING HIM BACK WITHIN THE
OLD. IN THE KAJI'S CASE BEFORE THE MAGISTRATE THE OLDER BROTHER WHO

Rec'd May 9.

HAD WRONGED HIM SO DEEPLY WAS SENTENCED TO TWO YEARS IMPRISONMENT. WE HOPE THAT THIS WILL SHOW THE PEOPLE THAT A MAN HAS A RIGHT TO BECOME A CHRISTIAN IN THE SATARA DISTRICTS. WE LONG FOR THE TIME WHEN MANY WILL AVAIL THEMSELVES OF THIS ''RIGHT.''

6TH. THE KOINA VALLEY. OUR TOURIST LUXIMON HAS MADE SEVERAL TOURS THROUGH THE KOINA VALLEY, AND HAS TWICE BEEN ACCOMPANIED BY ANOTHER CATECHIST. HIS ACCOUNTS OF THE RECEPTION WHICH HE HAS RECEIVED FROM THE PEOPLE HAVE BEEN EXCEEDINGLY INTERESTING. HE SEEMS TO HAVE WON THE RESPECT AND EVEN THE AFFECTION OF A GREAT MANY OF THE PEOPLE THERE. THE CATECHIST WHO WAS WITH HIM TOLD ME ON HIS RETURN THAT THE PEOPLE IN MANY PLACES TREATED L. AS A RELATIVE. IN ONE VILLAGE THEY HAVE BUILT A LITTLE HOUSE FOR HIM TO OCCUPY WHEN HE COMES THERE. LUXIMON HAS BEEN VERY DILIGENT IN GIVING INSTRUCTION TO THE PEOPLE, AND THERE SEEM TO BE MANY WHO ARE CONVINCED OF THE TRUTH OF CHRISTIANITY. THERE ARE SEVERAL CASES OF SPECIAL INTEREST WHICH WE HOPE MAY RESULT IN CONVERSION. THE INACCESSIBILITY OF THE PLACE WILL MAKE IT VERY DIFFICULT TO LOOK AFTER THOSE PEOPLE, BUT WE SHALL TRY TO DO WHAT WE CAN FOR THEM. THE RAINS ARE APPROACHING AND THEN WE SHALL BE CUT OFF FROM ALL COMMUNICATION WITH THEM FOR AT LEAST FOUR MONTHS.

THE PEOPLE OF THE KOINA VALLEY HAVE SOME CUSTOMS WHICH APPEAR VERY SINGULAR. THEIR PRINCIPAL FOOD IN ORDINARY TIMES IS A KIND OF GRAIN USED ONLY BY MOUNTAINEERS, AND WHICH PEOPLE GENERALLY WILL NOT USE WHEN THEY CAN GET ANY OTHER. DURING THE FAMINE LARGE NUMBERS OF THE PEOPLE WERE REDUCED TO THE NECESSITY OF SUBSISTING ON ROOTS AND A CERTAIN KIND OF POROUS TREE, THE BODY OF WHICH WAS DRIED AND GROUND INTO FLOUR AND MADE INTO A TOUGH KIND OF BREAD. I AM TOLD THAT THERE IS NO SOAP FOR WASHING, AND NO SALT FOR FOOD, TO BE HAD IN THE VALLEY. THERE IS ALSO NO OIL FOR BURNING, AND THE PEOPLE HAVE NO LIGHTS EXCEPT THEIR FIRES. THEY HAVE NO LOCKS OR OTHER PROPER FASTENINGS FOR THEIR DOORS, AND WHEN THEY TIE THEM WITH STRINGS AND LEAVE THEIR HOUSES THE MONKEYS COME AND UNTIE THE STRINGS AND STEAL WHATEVER THEY CAN FROM THE HOUSES. SOME OF THEIR RELIGIOUS CUSTOMS ALSO ARE VERY PECULIAR. THEY OBSERVE ONE DAY IN SEVEN IN HONOR OF THEIR GODS, AND DECLINE TO DO ANY WORK ON THAT DAY. IN SOME CASES THE SACRED DAY IS THE SABBATH, IN OTHERS IT IS MONDAY OR TUESDAY, ACCORDING TO THE PARTICULAR GOD TO WHOM THE DAY IS CONSECRATED. ONCE A MONTH THE GODS GO OUT ON A HUNTING EXCURSION AND THE PEOPLE ACCOMPANY THEM AND BEAR TORCHES BEFORE THEM. THEY HAVE A CURIOUS KIND OF AN ORACLE IN WHICH THEY PLACE FULL FAITH. IF A MAN WISHES TO GO ANY WHERE OR DO ANY THING HE ASKS PERMISSION OF HIS GOD. HE TAKES TWO LEAVES FROM A CERTAIN TREE AND WETTING THEM PLACES THEM ONE UPON THE RIGHT LEG AND THE OTHER UPON THE LEFT LEG OF HIS IDOL-GOD. ON BECOMING DRY THE LEAVES WILL OF COURSE FALL OFF. IF THE ONE UPON THE RIGHT LEG FALLS OFF FIRST THE GOD IS SUPPOSED TO BE FAVORABLE AND PERMISSION IS GIVEN; BUT IF THE ONE ON THE LEFT LEG FALLS FIRST PERMISSION IS WITHHELD AND THE MAN WOULD ON NO ACCOUNT ACT CONTRARY TO IT.

THERE IS A GREAT DEAL OF SICKNESS IN THE VALLEY, OWING IN PART I SUP-

POSE TO THE IMPROPER FOOD WHICH IS EATEN, AND LUXIMON HAS BEEN ABLE TO WIN THE CONFIDENCE OF THE PEOPLE IN MANY CASES BY CARRYING WITH HIM SOME SIMPLE MEDICINESAND THUS ADMINISTERING TO THEIR WANTS. HE TELLS ME THAT THE CHILDREN ESPECIALLY SUFFER MUCH FROM FEVER AND OTHER DISEASES.

7TH. YOU MAY HAVE OBSERVED IN THE LAST NUMBER OF THE INDIAN EVANGELICAL REVIEW A CRITICISM OF MY BOOK ON ANATOMY. WHILE THERE ARE A GOOD MANY THINGS SAID IN THAT CRITICISM WHICH ARE FAVORABLE TO THE BOOK THERE ARE THREE OR FOUR SHARP ADVERSE REMARKS WHICH ARE SO PUT AS TO APPEAR VERY PROMINENT. IF YOU HAVE RECEIVED THE COPY OF THE WORK WHICH I SENT YOU, :WITH THE FAIRBANK CHILDREN,: YOU WILL BE ABLE TO SEE THAT SOME OF THOSE SHARP CRITICISMS ARE VERY UNJUST. THE BOOK WAS EVIDENTLY REVIEWED FROM AN ENTIRELY WRONG STANDPOINT, AS IF IT WERE DESIGNED FOR A CLASS OF MEDICAL STUDENTS, INSTEAD OF FOR POPULAR USE. I DO DO NOT CARE TO NOTICE THIS CRITICISM FURTHER MYSELF, BUT MISS OGDEN HAS WRITTEN A LETTER TO THE EDITOR MR. PARK, WHICH SHE ALLOWS ME TO COPY AND SEND TO YOU. I WILL ENCLOSE THE COPY WITH THIS LETTER.

8TH. WE ARE BEGINNING TO THINK THAT IT MAY BE BEST FOR US TO SEND OUR SON HENRY HOME TO AMERICA BEFORE VERY LONG. HE IS NOW FOURTEEN YEARS OLD AND IS HIMSELF BEGINNING TO FEEL THE NEED OF BETTER EDUCATIONAL ADVANTAGES THAN WE CAN GIVE HIM HERE. WE HAVE ALWAYS BEEN VERY THANKFUL THAT WE BROUGHT HIM OUT WITH US THIS LAST TIME WHEN WE CAME. DURING THESE THREE YEARS HIS CHARACTER HAS DEVELOPED VERY RAPIDLY, AND AS HE SEEMS TO BE ACTUATED BY CHRISTIAN PRINCIPLE HE IS MUCH BETTER PREPARED TO LEAVE HOME AND HOME-INFLUENCES THAN HE WAS WHEN WE LEFT AMERICA. HE IS EXTREMELY AMBITIOUS IN REGARD TO HIS STUDIES, AND WE WISH TO GIVE HIM THE BEST ADVANTAGES WE CAN . WE ARE EXPECTING IF ALL IS WELL THAT HE WILL GO TO REV. MR. PARK'S AT WEST BOXFORD FOR A WHILE. IT IS OUR INTENTION TO ASK THE MISSION TO ALLOW US TO SEND HIM TO AMERICA BY THE FIRST GOOD OPPORTUNITY THAT MAY PRESENT ITSELF AFTER FOUR OR FIVE MONTHS. I DESIRE TO ASK THE APPROVAL OF THE PRUDENTIAL COMMITTEE TO THIS PROPOSITION. IN REGARD TO HATTIE WE DO NOT FEEL THAT THERE IS THE SAME NECESSITY FOR SENDING HER AS THERE IS IN THE CASE OF HENRY. AND YET IF A GOOD OPPORTUNITY SHOULD PRESENT ITSELF WITHIN A YEAR OR SO WE MIGHT THINK IT BEST TO SEND HER. WILL THE PRUDENTIAL COMMITTEE ALSO GIVE ME PERMISSION TO ACT IN HER CASE AS SHALL SEEM BEST TO US, WITH THE MISSION APPROVAL?

WITH KIND REGARDS FROM US ALL, I AM AS EVER,

VERY TRULY YOURS,

HENRY J. BRUCE.

Rev. Henry J. Bruce,

Mahableshwar, May 20, 1878

Rec'd July 1.

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P. C. — last page

Bombay, India, July 25, 1878.

My Dear Dr Clark.

In my last letter to you, written from Mahableshwar, I referred to the unsatisfactory state of the church there, and I wrote that the difficulties "*were complicated by an* outside influence which I *cannot at present* explain." The action of the Mission at this meeting, a report of which you will receive by this mail, will show you what that "*outside influence*" was. I did not think it becoming in me to write you anything about the difficulties between Mr Winsor and myself until the Mission could have an opportunity to investigate matters and decide between us. It is not my purpose to write very much about it at this time. I am quite willing to leave my case in the hands of the Mission to present to you as it may see fit through the Secretary. I think you can hardly have any conception of the extent to which matters have been "stirred up" there at Satara within the last month, or since Mr. Winsor took the first case before the Magistrate. All our outside work has been stopped and I could do *nothing* beyond the usual routine work. I was absolutely ashamed to go on to the street to preach the Gospel of peace when such contentions and strifes existed among the Christians, instigated and led on by a Missionary. For a week or more I wrote daily to Bro Harding & others giving an account of affairs, and I beg here to give you some extracts from the first two of those letters,

Satara, June 21. 1878.

Dear Bro Harding,

I have a proof-sheet lying before me, but I feel too weak to examine it. I am too much excited to put my mind to anything, and the excitement extends to the members of the church as well, You know the difficulty between Sawalya and Somaji, which I was trying to remove partly by giving time for excited feelings to be allayed, I supposed all things were going on smoothly, when last evening between eight and nine o'clock, Kasambhai and Somaji came and asked to see me privately. They said that Mr Winsor, Sawalya and Anubai (Sawalya's wife) were seen going to the Magistrate's Office, nearly at the same time, although by three different routes, They did not know what the business was, but suspected that it was to make a complaint against Somaji, As it was mere suspicion I told them that I could do nothing, and we must wait & see, I got very little sleep during the night, and this morning was out in the city rather earlier than usual. While Dhonaji was preaching a Police sepoy came to us with a summons for Dhonaji, and one for Chandrabhan, to be at the Magistrates office at 10 o'clock this morning, to give evidence, On my way home I chanced, by a good Providence, to meet Sawalya on the street, and I stopped him there and asked him what was going on, He was speechless at first but afterwards said that they had decided to prosecute Somaji, I talked with him some time on the unchristian way of settling disputes between Christians, He seemed trammelled and said that he was between a (विहीर) well on the one side and a (आड) tank on the other. He would not say anything about Mr Winsor, but said that he would tell me the whole story afterward, "He told me plainly & positively that if Oomaji would come to him before 10 o'clock and ask his pardon, the difficulty could yet be healed, and he urged me to send Oomaji to him, and promised me that they would both come to me at 10 o'clock, I went to Kassimbhai's house and sent him to tell Oomaji and have him go to Sawalya, In the mean time I came home and wrote the following note to Mr Winsor,

Satara Jan. 21, 1878,

Dear Bro Winsor,

I understand that Sawalya has made a complaint against Oomaji before the Magistrate, I would like to inquire whether he did this with your advice and consent. — Very Truly Yours — H. J. Bruce,

An hour afterwards I received the following reply,

Dear Bro Bruce,

Your note does not mention any particular case concerning which you say a complaint has been lodged with the Magistrate against Oomaji. If you will please tell me to which of three cases you refer, or if you will please see me at my study I shall be very happy to converse with you on the subject. — Yours Truly (signed) R. Winsor,

21 Jan 78. Satara.

I then sent him the following note,

Dear Bro Winsor, Satara Jan. 21, 1878.

The difficulty referred to, whether in one case or three, is between two members of the Church, and I claim therefore that it is entirely under my jurisdiction, and I have a right to manage the matter in my own way, If therefore it is taken out of my hands in this way it must of necessity be brought before the Mission, and it will very likely lead to some unpleasantness before it is ended. I would advise you therefore to consider it well before you allow the matter to go any further, — Very Truly Yours — H. J. Bruce,

To this note I have received no reply.

At 9½ o'clock Kassimbhai and Oomaji came again, Oomaji had been to Sawalya, and Sawalya wished him to go with him to Mr Winsor, This Oomaji refused to do, and Sawalya declined to come with him to me, They waited for sometime for Sawalya as he had promised me that he would come but he did not come, —

This is all that I know at present, but any moment may bring evil tidings, I am waiting on the Lord, I was enabled during the night to cast most of the burden on the Lord, and he helped me,

Will you please send this sheet to Brethren Fairbank & Bissell,

— — — Very Truly Yours — H. J. Bruce

P.S. 12½ o'clock. Sawalya has just been in, He seems very uneasy but so entangled ~~the~~ with Mr Winsor that he cannot withdraw the case without his consent, He says that I shall know sometime whether he has done this by his own will or that of some one else, I told him that Mr Winsor had nothing to do with church matters, and I could not admit the necessity of going to him about it at all. I prayed with him, and he went away apparently very ill at ease. —— And here comes a summons ~~forma~~ from the Magistrate for me to go and give evidence. The Magistrate says "Mr Winsor informs me that you know something about this matter,"

— Mail time — I have just returned from Mr Richardson's office. Mr Winsor was there to conduct his case. I told the Magistrate that I did not wish to give evidence ~~in this~~ unless I was obliged to. What I knew was from a voluntary confession, and I thought the law would protect me if I declined to give evidence. That I saw no occasion for investigating the case at all, and that I had done all I could to prevent its coming before him. He thought from what I said that my testimony might be favorable to Ramaji. I told him if he would allow me to think of it until tomorrow, if it seemed best, I would come in and tell him what I could."

2nd Letter to Bro Harding.

Satara June 22, 1878.

Dear Bro Harding, — I called on Mr Richardson the Magistrate last night. I wanted he should understand how matters stood, and why I declined to give evidence in the case. He said that he saw through it when I was in his office. He had supposed that I was one with Mr Winsor and was acting through him — that he should not have called me if he had known the truth, and that he had thought of calling on me to apologize for the note he sent me. I told him that the church was quite competent to deal with such cases and I was very much ashamed that it had been carried before him. He said that Mr Winsor had troubled him a good deal, — that he sat there acting as prosecutor and insisting on one thing and another. He said that ~~he had~~ as yet he had not found the slightest evidence in the case before him, and he could make nothing out of it but rumor. He had not even arrested the accused person, and he should not unless more evidence was found than he had seen yet. Only one witness remained, but perhaps Mr W. would call in others.

He said also that he had advised Mr W. as a friend, (not as a magistrate) not to press the case as it would only result in bringing a great scandal upon the church. Mr Winsor replied that he did not see how it could cause scandal if justice was done. He expressed surprise that Mr W. should know so much about the doings and movements of the natives, and said, "I don't know where he gets it all."

When I came out of Mr R's house I was surprised to see Mr & Mrs Winsor walking in the field ~~just~~ in front. Mr W. followed me and we had a considerable random conversation. I can only give the substance of some of it. – – – He accused me of trying to defeat the ends of justice by withholding facts in my knowledge, – of misrepresenting and falsifying things. There were one or two lies, or untruths in the letters I wrote ~~you~~ him yesterday, (copies of which I sent you) but I could not quite make out what they were. By my conduct I was encouraging crime, abetting murder, &c. Attempts were made almost every day to murder poor Sawolya, &c. It was for his protection that he had gone to the magistrate. He repeated two or three times with great emphasis, "The Lord will reward you sometime for what you have done to me." I had threatened in my note that morning to bring the matter before the Mission, and that it might lead to unpleasant results. He was prepared for any results which it might lead to if it was presented according to the truth. But he seemed to think I had reason to fear the results. There were one or two more cases coming on, and there would be revelations in a few days which I little dreamed of. That things were being done by men under my charge that I knew nothing about. In one of his cases something had been sent to Bombay and was now in the hands of the Government Analyser, &c, &c.

Mrs Winsor joined us soon and heard most of the above putting in something now and then. When they were about leaving me Mrs W. said, "Mr Bruce I don't want you to think that we have any ill-will ~~towards~~ against you, We are only doing this to save the life of that poor little man who is being so persecuted. He is in danger of his life every day." – – – – – – – –

I know not how we can get through the next four weeks until the time of the meeting. I almost sink under the anticipation of it.

Now Bro Harding, you and Bro Fairbank must devise some plan for bringing this matter before the Mission. It will be impossible henceforth for us both to remain here. Either Mr Winsor must be removed, or we must be allowed to go somewhere else. I leave it with the Mission to decide which. – – – – – – – – –

I shall endeavor to do the best I can, and trust the Lord for protection.

Very Truly Yours H. J. Bruce.

I have given you the above extracts from my letters written at the time that you may know what a condition we have been in for the last month or more, I think I need not say anything more about the past, but I have serious apprehensions for the near future. The Mission has taken the work from Mr Winsors charge and has placed it all in my charge. It has offered to take the responsibility of supplying the funds if Mr Winsor wishes to go immediately to America, but it recognizes Mr Winsors right to stay until he can hear from the Prudential Committee. By due course of mail this cannot be until the last of October, and that brings it so late in the season that his arrival in America would be in winter. He is therefore asking to be allowed to stay until March next. I do not know how we can get along for months to come with his influence there at Satara. I should have little hope of being able to reorganize & reconstruct the church there until his influence is entirely removed. I think that then the discordant elements may come together, although one or two of the native helpers may have to be sent some where else. Could you see your way clear, after receiving the report of the case from the Secretary, to respond by telegraph it would save a full month in time, and enable ~~his~~ Mr Winsor, if re-called, to reach home before the very cold weather. But you must judge of the necessity.

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It is needless to say that this case has been very trying and painful to us all. Although circumstances have compelled me to stand firmly and take the brunt of opposition, yet I have felt from the first that it was no personal trouble. I have acted in every instance as well as I could in behalf of the Mission and the cause of Christ. I once went to Mr Winsor and talked with him for two hours, trying to remove his misapprehensions & calm his excited feelings. It seems evident to me that Mr Winsor is partially insane, and I expressed that opinion before our Mission physicians had opportunity to form the same opinion. Miss Ogden said to me a few days ago "Mr Winsor is a monomaniac. He thinks everybody, & you especially, is persecuting him." A remark of his which came to my ~~kno~~ knowledge yesterday makes it more apparent. He said to Dr Ballantine "I am glad to get my family away from Satara. I would not dare to have them there for fear they would get poisoned." I think this supposition is the most charitable mantle we can throw around him.

While therefore for the sake of the work at Satara I am anxious that he should be removed as soon as possible I have none but the kindest wishes toward him and his family personally.

Very Truly Yours

Henry J. Bruce.

Bombay, July 25/1878.
Rec'd Aug 30.

Satara, India, Feb. 28 1879.

My Dear Dr. Clark:

Your letter of Jan 2nd reached me while I was in tents two weeks or more ago. It was a great relief to me from the painful position in which I was placed by your previous letter received in October last. You may well imagine that that letter was a great surprise not only to me, but to every other member of the Mission at that time present in Ahmednuggur. By it I was adjudged equally guilty with reference to difficulties here at Satara, with Mr. Winsor; the same reprimand was given to me as to him, and in case reconciliation between us as individuals could not be effected it was recommended that we *both* be removed from Satara.

Whatever may have been lacking in the Mission's presentation of Mr Winsor's case in July last there certainly was no ambiguity or indefiniteness in the statement, unanimously adopted, that Mr Winsor's charges against me were "*not sustained* *in* *any* *particular*." You can hardly

Bombay, July 25th 1878

wonder then that I felt that the judgment of the Committee was very harsh. I had no heart to write anything in reply to that letter, but preferred to leave my own vindication in the hands of the Mission. I am very loath to refer to it even now, and I would not but that there are some things in your recent letter which seem to require some further explanation.

1. You say "It is better to yield our rights many times provided no essential sacrifice of principle is required than to allow differences to continue whereby the name of Christ is dishonored in his members." If you could examine our course carefully, from the time of our coming to Satara, I do not think that you could say that both Mrs Bruce and myself had not *many times* sacrificed our own feelings for the sake of maintaining that peace which we felt to be so essential to the success of our work. Let me briefly state a single instance. One *Sabbath* morning immediately on our return from the

church service, Mr Winsor came to our bungalow. He was very angry and commenced talking to me in an excited, angry manner. Mrs. Bruce was present and she ventured to make some remark to him, whereupon he turned upon her and in a loud, angry tone said, in the presence of our children, "*I wasn't talking to you. When I have anything to say to you I will let you know it.*" I answered all his complaints and charges as calmly as I could, and after he had gone I began to consider what I could do to quiet his mind and prevent an open rupture. I prayed over it much that day and Monday, but could not get the light I sought. Tuesday morning however, the Lord revealed to me his will in a passage of scripture that occurred in that day's reading, and I saw clearly that it was my duty to go to Mr Winsor and by a free talk try to explain misunderstandings and remove suspicions. I accordingly went to him that morning as soon as I could, and we spent about two hours in a free conference and closed our interview with a season of prayer in which each in turn led our petitions. Mr Winsor expressed himself as satisfied with the explanations I had offered and thanked me for coming to him. One would suppose that such a settlement as that would be final, and that the difficulties thus disposed of would be forgotten. You can judge of my surprise therefore when Mr Winsor, in July last, based one of his principal charges against me before the Mission, on the distorted facts of that case, (the baptism,) which had been once explained to his satisfaction. I mention this incident to show that we have not been wanting in a readiness to yield our own preferences and feelings to the general good. So long as Mr. Winsor's course simply affected us personally we could overlook and forgive injury; but when, one year ago, he commenced that course toward the church which culminated, in June, in his carrying personally a ~~case~~ difficulty between two church members before the Magistrate, I felt that he was exceeding the limits of Christian forbearance and charity, and that I could no longer stand quietly by without partaking of the guilt of this strange procedure. I then, for the first time, withstood him openly, for the same reason that Paul withstood Peter, "because he was to be blamed." Even the Magistrate advised him not to pursue his case as "it could only result in bringing a great scandal upon the church."

2. In your letter to me, and in letters to others you have expressed great regret "that no attempt was made to secure reconciliation between you brethren at Satara." I confess that I do not exactly know what you mean by "reconciliation", under the circumstances. I have never at any time regarded our difficulties here at Satara as a personal quarrel between Mr Winsor and myself. I stated this plainly in my letter to you of July 26th. Although I have felt obliged to oppose Mr. Winsor in some things, as stated above, and although necessity was laid upon me at the time of the investigation in Bombay to make a full statement of the case in answer to Mr. Winsor's charges against me before the Mission, yet I have endeavored

to do what I could to maintain relations of some degree of cordiality with Mr. Winsor. He has so far repelled these efforts that he has declined to recognize me on the street. At the same time he has constantly and emphatically declared that he had done nothing wrong. Kindly and persistent efforts have been made by such brethren as Dr. Bissell and R. A. Hume to lead him to see his error, but without effect. The Mission felt that everything had been done that could be done with any promise of success. I think you will see that the difficulties here at Satara passed beyond the region of mere personalities and that they involved the more important questions of the peace and welfare of the church, and the honor of Christ himself. In all these severe trials my general course of action toward Mr Winsor has received the unanimous and unqualified approval of the Mission. Had any other brother of the Mission been placed in my circumstances I doubt not that he would have pursued a similar course, though it would have been varied in details according to individual peculiarities. Therefore although I am conscious that I may have erred in some minor details, yet so far as the integrity of my general course of action is concerned I can make no "concessions". It could only be done at the cost of sacrificing truth and right.

3. At the close of your letter you express the hope that all the missionaries, myself included, "who have been most tried in the case", will "heartily and cheerfully cooperate" in giving Mr. Winsor a favorable opportunity to regain the esteem of his missionary brethren, I fully agree with you in the expression of this wish, and as Mr. Winsor is about to remove to Sirur where he will be alone I think he will have the most favorable opportunity possible for "satisfying the Mission of his earnest purpose and ability to work successfully — in the promotion of the cause of Christ."

I assure you that I shall gladly do anything in my power to assist Mr Winsor in his new circumstances, and if it shall prove that the discipline through which he has passed has given him a greater fitness for his work, no one will rejoice more than I. After the receipt of your recent letters Mrs Bruce wrote a note to Mrs Winsor, renewing the offer which I made to Mrs. W. some months ago. It was cordially responded to, and Mrs B. called on them the same evening. The call was promptly returned and we are now on speaking terms with them for the first time since last July. But no allusion is made to the past.

4. You speak of the great grief which it has been to you to have such troubles arise. I am sure that it could not fail to cause you great sorrow. The experiences of the past year have been to me by far the most trying of all my missionary life. The hindrance to the cause of Christ, the great scandal that has been brought upon the church and the name of Christ, and the uncertainty that has been thrown over all our plans and movements have combined to make it a time of sadness and trial.

And it certainly has not been the least of our trials that after sixteen years of service of the Board I should be so misjudged by the Secretaries and Prudential Committee. The state of suspense which I have been in since last October has made it very difficult for me to carry on my work at all. Still I trust that something has been accomplished, and I sincerely trust that we may soon be able to carry on our work under circumstances more untrammelled than ever here before.

5. I must acknowledge the receipt of your letter written in August last in answer to my application for permission to send my two older children home. You speak of my not having stated any reasons which appeared sufficient for granting my request. It never occurred to me that it was necessary for me to speak other than in general terms. I supposed that that matter was left mostly with parents acting of course with the sanction of the Mission. Your letter was received at the time of the Oct. meeting

and was read before the Mission. My children were in Ahmednuggur at the time, and were seen and known by all. In the remarks that were made in connection with that letter nearly all the members of the Mission were decidedly of the opinion that I should renew my application immediately, and a resolution was passed to that effect. Soon after, however, your letters in regard to Satara affairs reached us, and those letters placed me in such a painful position that I begged the Mission to rescind that vote and strike it from the records. I felt that there were other matters of more importance which should be settled first.

I think that Henry and Hattie (Henry especially) ought to go home before very long, and I wish to renew my application for permission to send them. Henry is more than fifteen years of age and is of a very nervous temperament. He is much given to his books and he very greatly needs the influence of association with others in his studies. We all feel also that there is considerable risk in keeping him much longer in this debilitating climate. I trust therefore that you will give me permission to send them (Henry at least,) under Mission sanction when the first opportunity occurs.

6. I sent you a few days ago by Rev Mr Hull of the Pres. Mission at Kolapur, two copies of the Marathi version of my "Anatomy, Human and Comparative," for the library of the Board at Boston.

With kind regards from Mrs Bruce as well as myself, I remain,

Very Truly Yours

Henry J. Bruce

P. S. Evening, — I cannot send off this letter to you without adding a brief account of a strange occurrence that took place this afternoon. Bro. Harding and his family are here on their way to Panchgani. We attended the preparatory lecture and listened to a most solemn address by the pastor, Vithalrow. Immediately after the service Mr Winsor asked Bro Harding and myself to step into his bungalow for a few moments. We went, and were somewhat surprised to meet an English gentleman, Col. Wahab, the commander of the station. I supposed at the moment that it was accidental, but soon found that it was far otherwise. Mr Winsor remarked that he wished to ask four questions in presence of us all. He then called in a number of helpers who had formerly been under his charge, one at a time, and asked them in turn these four questions. 1. How long were you under Mr Winsors charge? 2. Did Mr Winsor ever conduct himself improperly toward you? (which was ex*plained* to mean to fall upon, or assail you.) 3. Did Mr Winsor ever give you any "shivigŭl!" (which means the *lowest* *kind* of *abuse*.) 4. Did Mr Winsor ever shut you up, or confine you?

Mr Winsor's former pundit was present and asked these questions in Marathi, while Col. Wahab wrote down the answers in English, and we three were then asked to sign the paper as having heard the answers given. The answers to the last three questions were uniformly "No!" although Pastor Vithalrow hesitated a good deal over the 2nd and 3rd questions, I have no reason to suppose that any of the men knew what they were called for, any more than Bro Harding and I did. It was very natural therefore for them to answer such questions in the negative, on the spur of the moment. At least two of the men who answered thus have been to me crying and complaining of Mr Winsor's abuse. One of them has been to me thus repeatedly, and has told me that he has suffered, not once, nor twice, nor thrice, but many times. It may be that he thought that those questions did not cover the case; but I more think that he deliberately falsified. There was no cross-examination, and no questions were asked except those above, Mr Harding and myself sat in silence through the whole. Strangely enough, Rev Kassimbhai, whom Mr Winsor once did actually shut up in a room, and Oomaji whom he prosecuted before the Magistrate, were not called, although they were both present at the preparatory lecture.

Now, I ask, What can be said in justification of Mr Winsor's action, stirring up all these old difficulties, thus suddenly, on the eve of our communion season, at a time when all, both missionaries and native helpers, were disposed to forget the past, and give him every opportunity for the future? What could induce Mr Winsor to call in Col. Wahab, in violation of the express injunction of the Prudential Committee that such matters should not be referred to the English people? Again, what could be his reason for having that heathen pundit present, to ask those simple questions, and then communicate the facts to the whole city?

Had not Bro Harding been with me I should have been almost crushed by the burden of the situation. As it was I cast the responsibility of action upon him. He says that his feelings were more of "pity for Mr Winsor" than anything else, that he could show such a lack of good sense. Doubtless he will see both Mr Winsor and Col. Wahab tomorrow.

I assure you, Dr Clarke, that it will be a great relief to us all when Mr Winsor actually starts for Sirur. I could not endure this situation of affairs much longer. It is impossible to tell at what moment he will spring some action upon us which can only fan the flames of discord and trouble. Had I been alone I should have hesitated to give you the above account. It seems almost too strange to be credible. I think however that Bro Harding will corraborate my statements.

Very Truly Yours.

H. J. Bruce.

Rev. A. J. Bruce
Satatea—
Feb. 28. 1879

Recd Ap. 7. 1879

Childrn

Rev. H. J. Bruce

Satara India Jan 8th 1880.

My Dear Dr. Clarke.

I have the pleasure of sending you herewith a copy of my Annual Report for 1879. It will give you a "birds'eye" view of what we have been doing here at Satara. It has been a very busy year with us, especially since the Rainy Season commenced in June, and I am thankful to say that we have all enjoyed a good degree of health and strength, and have generally been able to meet each days duties as they came to us. There are some things mentioned in the report which may need further remark. You will see from the Pastors report that the state of the church is very satisfactory. The amount of contributions by the church in 1879. is Rs 77-7-9. which is a considerable increase upon the amount for 1878.

We are much interested in the Sunday School which we think is increasing in prosperity and usefulness. We all have a part in it, Mrs B. taking the class of women, Henry the Christian boys; Hattie the Christian girls, and Nellie the little heathen girls, to whom she shows pictures and tells stories. The attendance at the Sabbath School in the morning is two or three times as great as at the preaching service in the afternoon.

Our day-schools are also doing very well. Henry and Hattie have given us essential aid in the Station School, and we shall miss their help when they go to America in March. Henry has a special fondness for Geography and History, and he has regularly taught the Geography class. It was stated at the examination in November, that he had not once failed to meet his class five times a week since returning from Panchgani in June. Hattie with her organ teaches the children singing, and she has also charge of the sewing and fancy work. Two boys from our Station School were sent to the Normal School at Ahmednuggur in November, and were admitted to the second class.

I think you will be interested in our efforts to establish outstations in the surrounding districts. It seems strange that during all the years of Mission labor at Satara there has never been, so far as I know, but one man stationed outside of Satara, within the present Satara district. That one was at Degaw, the place which I have recently reoccupied. I suppose the fact must be accounted for by the difficulty which we experience in getting good helpers here at Satara at all. Nearly all our men are imported from the Ahmednuggur region and it is to them like going on a foreign mission to come to Satara. At the October Meeting I called for two good men for Medha, but it was with the greatest difficulty that I was able to secure the men with the express understanding that they were to go into the districts. One of the new men is a former pupil of ours at Rahuri, Bapu, referred to on page 157 of my "Letters from India", and the other is from the last graduating class of the Normal School. I intend to press this matter of village occupation as rapidly as possible, and I hope that I shall be sustained in it by the mission and by the Prudential Committee, as the cheapest, and ~~only proper~~ most promising method of conducting our Mission work here at Satara.

My experience in house building at Khokar and Rahuri has made me wish to adopt a different course here if possible. If it is possible to hire house accommodations for our helpers I much prefer to do it, rather than to build new houses which on change of location may become useless after a few years. I have hired a house at Degaw for one rupee per month, and the two houses at Medha are promised from the first of March, at the same rate. There are places where it may be advisable to purchase, or to build, as the only means of occupying those places. After repeated disappointments at Medha I had made up my mind to ask for money to purchase an old traveller's bungalow and refit it for our use; but the final arrangement, (if it does not yet fail me,) I preferred as the cheaper course. So also when Bro Wells asked my advice a few days ago about buying a house that had been offered to him at Kudāl, I advised him by all means to buy it, as it is a place where he thinks it will be permanently wanted.

You will see from my report that the Columbian Press has proved itself to be a very efficient Mission agent, although it is sustained almost entirely at my own private expense. So far as I know it is in favor with all the members of the Mission, and nearly all have availed themselves more or less largely of its productions to use in their work. Brethren Wells, Park and Gates especially have used a large number of our leaflets and at our last meeting Bro Park remarked that he had had "leaflets on the brain." The Presbyterian Mission at Kolapur and the Free Church Mission in Poona have circulated large numbers of them. The cost of these leaflets is comparatively small, being about Rs 20 for an edition of 10,000, aside from the labor, which is mostly performed by my personal servants. As I have the stereotyped plates second editions of the same can be produced at 3/4 of the above cost. I can think of no way of spreading Gospel truth so widely at any such trifling cost. I shall send you a package containing samples of my leaflets and Sunday School cards. I shall hope to produce other leaflets during the next rainy season and Bro Park has expressed a willingness to supply me with paper from the Publication Department of the Mission.

Bro Gates has written me saying that you have wished the members of the Mission to express their opinions as to the advisability of Lemuel Bissell Jr. coming out to join our Mission. I confess I do not know why this question is referred to us. If he is a *good man* I would say *send him by all means*. We have no means of judging of his fitness for the work except the general principle of "Like father, like son," & on that principle he certainly should be sent. But let me say in general that we are likely to be in great need of reinforcements *before very long*. We are thankful for the timely arrival of the Smiths. I have not seen them but I hear good things of them. But we shall soon want more men to enable us to hold our own. Harding is about to leave us. Fairbank is getting old, and though he holds on bravely his health has become very much broken by long service and recent affliction. Bissell is not strong although he may hold on for a number of years. Mrs R. A. Hume has been lying very ill for several months and though now in Bombay it seems very doubtful (to some of us at least,) whether she will be able to return to Ahmednuggur before going to America. Park has been here and hard at work for ten years and though he hopes to stay two years more he is liable to break down and require a furlough at any time. You see therefore how weak we really are. I hope you will send us out some more good, "first class" men. The sooner they come the better. Of course all this is only for your private information

I n addition to my report I send you an account of the Sabbath we spent at Medha. Probably it will be too long for use in the Herald, and if you think best please make it over to the Congregationalist or the Ill. Ch. Weekly.

I n October last I sent you by mail through Mr Hutchins a copy of my "Letters from India," just published by the Columbian Press. I hope it reached you safely.

An event has just occurred here at Satara which has caused a good deal of excitement. It is the death of a great "saint." ‖ Three or four years ago when we went into the city we used to see, sitting in the verandah of his house, an old man covered with rags, and surrounded with rags. Sometimes we used to see him in the street, with rags innumerable gathered upon his person. In America we should have called him a "crazy man;" # but ideas differ in different lands. Here he was a "saint," inhabited by one of the gods. When his saintship came to be known to the people, he was honored and worshiped every where. Men who ought to have known better would, on seeing him approach, leave their work and run and prostrate themselves at his feet. His rags were removed and he was clothed with a robe of purple. No expense was spared to supply all his wants, and he was attended by two servants, ~~and he was~~ furnished by the Prince of Oundh. Well! This rag-man, crazy-man, saint, died. He had said previously: "Wherever I die, there let my tomb be built." He died in the city, + and there the people wished to bury him and erect a tomb which should ever after be an object of worship. But the Municipal officers interfered and ordered the body to be removed from the city. The Prince of Oundh was summoned from his capital 25 miles away, and he came as quickly as his horses could bring him. He owns a large place here and he offered a corner of his compound for the burial place. But the officers of the law were inflexible. The Prince telegraphed to the Governor in Bombay, but permission was refused. So the body + of the rag-man, saint, was carried in great honor to Mowli to be buried. And now a new temple will doubtless be added to the large number already existing at Mowli, and one more god will be added to the 330,000,000 in India!

Very Truly Yours

Henry J. Bruce.

Satara – Jan. 5 1880 –

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A Sabbath in Camp at Medha.

We returned on Wednesday last from Medha where we had been to spend a few days in camp. During the first two or three days that we were there nothing of special interest occurred, and we felt that we had failed to secure our usual hold upon the people. We did not therefore think it best to appoint any regular preaching service at the camp on the Sabbath, as our custom is, preferring to go into the village morning and evening as on other days.

In the early morning, therefore, before the sun had risen high enough to take the chill from the atmosphere, I went into the principal street of the village accompanied by Mrs B., my assistant Kassimbhai, and Rabhaji the blind singer. Seating ourselves in the shade in front of a respectable looking house we sang a hymn, during which a company of fifty or more persons assembled around us. Kassimbhai and I talked to them in turn for nearly an hour, and then appointing another meeting in the evening we arose to take our leave. Just then a small active man whom we had seen moving about in the crowd, came forward and stated his objection to our doctrine, saying, "If it is true why has this man (Rabhaji) lost his eyes?" He was told in few words that it was not Rabhaji, the singer, who was blind, but that he himself, though he had good eyes, was unable to discern spiritual things.

At two o'clock in the afternoon we held a prayer meeting at the camp to implore the Divine blessing to rest upon our endeavors to make known the truth in this place. which had thus far seemed to resist every effort. After the prayer meeting Mrs B. gathered the servants and others who were within call, and read to them from the Marathi translation of some of Moody's addresses.

We observed that something unusual was taking place in the village and some boys who were listening to Mrs B's. reading on hearing a peculiar shout from the village jumped up unceremoniously and ran away like so many wild goats. When we entered the village again at half past four we found that it was a festival day and the streets were filled with people. The boys, large and small, had long whips made of rice straw and tipped with ~~[illegible]~~ flaxen ends. which they were cracking at each other and at the passers by. We were told that at this festival a small quantity of the standing rice must be cut, in order that the remainder of the field might properly ripen. The Hindoos have many superstitions of a similar kind with reference to their ripening crops.

In the center of the village a large wreath made of straw and grass was suspended across the street, and beneath ~~this~~ was a crowd of people was assembled, and some games ~~seemed to be~~ were in progress. All along the street the people seemed to be in a state of expectation of some coming event, and they told us that some bullocks would be led by up to the central wreath, after which they would be ready to listen to us. At first

I supposed from this parading of bullocks that it was the regular annual bullock festival, but I afterwards found that it was not that, and that it was different from any festival that I had ever before witnessed.

condensed to [illegible]

¶ This time we divided our forces, Mrs B. and Hattie going to the house of some Brahmani women, while Kassimbhai, Rabhaji and I selected a favorable place on the side of the street. No sooner had we seated ourselves than a somewhat boisterous crowd of a hundred or more persons gathered around us. We began to sing, but had not proceeded far before a great shout arose through the street, and some one said that the bullock was coming. The people crowded to one side to make way for the bullock, of which every one seemed to be afraid. A rope fifty feet long was attached to the creatures horns and was held by ten or a dozen men in front, while another long rope extended backward and was held by other men. Whips were cracked and shouts were raised at the frightened bullock, and it seemed to be the object of the people to frighten him more and make him as wild as possible. As they passed on the little company around us became quiet again and we went on with our message. Kassimthy commenced by telling them of the depravity of man and of his need of a Saviour. He had spoken but a few moments, however, when another shout arose from the multitude and the people in the street crowded down upon us. The bullock, tortured with whips and maddened by the shouts, had broken loose from his tormenters and was rushing wildly down the street, with the men following in close pursuit. When it has passed we went on with our preaching but we were soon interrupted again, for the runaway bullock was caught and brought back through the noisy crowd.

When I commenced speaking I soon saw that notwithstanding our unfavorable surroundings we had some deeply interested hearers. Several of them seated themselves upon the ground directly in front of us as if to make a business of hearing. I told them of Gods great goodness to us as manifested in his works, — in giving us hands to work with, feet to walk with and eyes to see with, &c. I told them of his constant watchfulness and care over us, — that not even a sparrow could fall to the ground without his notice, — and I asked them if we ought not to render our worship to such an exalted being as he is. Many heads nodded assent, and I then asked them how we, with all our sinfulness, could offer acceptable worship to God. Then followed a rapid sketch of Christs coming, of his teachings, his miracles, and his death upon the cross. A breathless silence prevailed as I related the last sad scenes of the Saviour's earthly life. "Did he really *die?*" asked one man in great surprise. "Yes!" said I, "He died upon the cross for you and for me. But he was not held in subjection by death. He arose again from the dead, and thus showed that he was a Saviour come from God." "Where is he now?" asked an old man who had been listening with intense interest. I told him that Christ was every where, ready to listen to all those who come to him and seek his blessing. "How then shall we worship him?" asked another. I was weary with long talking and turning to Kassimbhai I asked him to go on and answer the question. He did ~~so~~ and spoke with great earnestness for a considerable time, setting forth the way of life through a crucified Redeemer. Thus our audience remained until the darkness began to settle upon us when we felt that it was time to dismiss them and to return to our camp.

Although there was so much noise and confusion on the street yet I saw no disposition on the part of those who were listening to us to make any disturbance. Once, indeed, I was afraid that we should have a serious annoyance. While Kassimbhai was speaking the last time a Government policeman entered our company with loud talking and boisterous manners. He evidently meant mischief and I was afraid that he would disperse the crowd. I watched him for a few moments, and when I had caught his eye, I quietly took out my pencil and wrote down his number, - 658, - in my book. It was enough. The boisterous fellow was silenced in a moment, without my saying a word. and after that he was as quiet as a lamb. He well knew that he would suffer severely if I should report him to Government and it was only necessary that I should show him that I knew my rights, and was able to maintain them.

R When our preaching was over I distributed some Marathi leaflets, giving an outline of the way of salvation, which were received with great eagerness by the people. We returned to camp at dark well satisfied with the experiences of the afternoon. But our day's work was not yet done. In the evening, after tea, Kassimbhai, Rathaji and I took a lantern and went into the Mahar Wada where we had a good company of listeners for nearly an hour.

Medha is a town of considerable importance situated in the valley of the Vena river, mid way between Satara and Mahableshwar. It is a county-seat, and hence the center of business for the whole region. The Vena valley lies nearly parallel with the Koina valley, from which it is separated by a high range of mountains. From Medha there is a bridle-path over the mountain, and this is the only available entrance into the northern part of the Koina valley. Hence, for many months, I have been looking upon this place as a strategic point for an outstation, from which the two valleys might be worked. One principal object of our visit there at this time was to secure if possible a house for the residence of my helpers. The church at Satara has been much interested in this object and has been praying for its success. On one occasion the pastor in his humility besought the Lord to give us "just a little hut for our people to dwell in."

For several days we could find no opening and it seemed as if the way was wholly hedged up before us; but on the last day the Lord seemed to provide for us in a most unexpected way, so that we were enabled to arrange for two comfortable houses for the residence of a catechist and a teacher. With thankful hearts we returned to Satara, and we hope before very long to place two men at Medha, who shall be living witnesses of God's love to sinful men.

Henry J. Bruce

Satara India Dec. 23. 1879

H. J. Bruce –
Rec'd Feb. 13. 1880

Satara India Aug ~~7~~ 5 1880

My Dear Dr. Clark

Your circular letter dated June 11 was rec'd some days ago and the pamphlets referred to one or two mails later. As you wish me to report as to whether the catechisms will be useful in our work I can only say that I know of no way in which they can be made useful. Only one person among our Christians here at Satara understands English, and we already have a number of catechisms in the vernacular.

2. I presume you have ere this seen my children Henry and Hattie, and you probably know that Henry has gone to West Boxford to study with Rev Mr Park. I wish to ask that the usual allowance be made to Henry, and that he may be allowed to draw it as he may need it, from Mr Ward. If this allowance is granted to him by the Prudential Committee will you kindly com-

municate the fact to him at West Boxford, and state also the am't allowed, so that there may be no delay in his availing himself of the grant. I suppose the time of the allowance should commence from his arrival in America, May 22,

I do not care to ask for any allowance for Hattie for this present year,

3, Mrs. Bruce gave birth to a daughter this morning, and both mother and child are doing well,

Mrs B. has been suffering severely from Ophthalmia for a few days past and was very much wearied from want of sleep, Her eyes are better now and she is quite comfortable,

Very truly yours

Henry J. Bruce,

Rec'd Sept 6

Rev. S. C. Dean -

260 - 261

Nacoochee, Georgia
Feb, 2nd 1872.

v. N. G. Clark D.D. Sec. of the A.B.C.F.M.,
Dear Brother,

I write to ask you
or a Cirtificate of standing with
he A.B.C.F.M. I shall require
his to aid me in obtaining employ-
ent among strangers,

My health has continued to
nprove since I last saw you,
that now I call myself a well
an again, Had not our connection
ith the Board been severed so
oon, and had we proper arrangemen
r our children, we might now
ave been on our way back to
ndia.

I have spent my time since
ming to Georgia (a little more than two years)

in preaching and doing other missio
work among the "Poor Whites" of th
mountains. I have preached nearl
every sunday and to some exten
week days. I find ready access to
the people and they seem to li
to turn out to hear me. I have
become much interested in them.
Something ought to be done for them.
Could I support my family I
would remain here and labor
among them. My labors here have
been entirely gratuitous on my par
so far as money is concerned. I hav
not received the first dollar no
do I ever expect to. With my fam
you will readily see that there
is a limit to such labor. and
I have now found the limit. I
have lived so far on the gran
the Board gave me and what
my boys could earn. They ha

raised five hundred bushels of corn the two past seasons, I propose now to seek work as a "Home missionary" under the Am. Home Mis. Soc, in our Western frontier. perhaps Nebraska; I have had some correspondence with their Superintendents in different states and am expecting to start for the West in a few days.

When I get located and have a house to live in I shall have my family join me.

With our united kind regards to yourself & Mrs. Clark. I am—

Yours very truly

S. C. Dean

Direct to me, in the care of O. W. Merrill,
P.O. Box 384—
Lincoln.
Nebraska.

Rev. S. C. Dean.

Nacooche, Feb. 2. 1872.

Rec'd Feb. 12.

Ans 14

Rev. S. C. Dean 261

Jenkins Mills. Jefferson Co. Nebraska
March 6th, 1872.

Rev. N. G. Clark D.D. Sec. of the A. B. C. F. M.

My dear Brother Rec'd March 11.

Ans – May 1st

When I resigned my connection with the A. B. C. F. M. in the fall of 1869. on account of my health, I was asked. if at any time I should be in want. to write freely to the Board. I take the liberty to do so now. As my health was not sufficient, at that time, to take regular work. I removed my family to the state of eorgia. where my brother lived, as the most promising place to live economically. Reverses in my brother's business have prevented him from doing for me what he would have been glad to, and what he intended to have done. For one year of the time Mrs. Dean's health was very poor. The climate did not seem to agree

with her. My own health contin
poor suffering much from carbunc
weakness and general debility. I did pre
however all the time sundays to the "Po
Whites" and Freedmen. My preaching to
them required but little study (and h
received from them no pecuniary pay
so that I was resting all the time
and felt that my health was
slowly improving. It was not
till last fall that I felt my healt
to be sufficient to justify my seeking
regular employment. Since then I
have been seeking a place as much a
is it is possible to seek by correspondem
There seemed to be no way open but t
for me to strike out into the far We
among the Homesteaders and gather a
congregation and church that wou
give me a call and by the aid of th
Am. Home Miss. Society give me a suppo
This I have done since I wrote you

for a certificate a little more than
a month since. I came to this place
which is more than forty miles from
any congregational Church or minister
and by going from house to house
and preaching week days as well as
sundays have succeeded in gathering
a congregation and a small church
which was organized last sunday.
They have given me a call to act as
their Pastor which I have accepted.
They promise me by the aid of the
Miss. Soc. a salary of six hundred
dollars, which with what my boys
will be able to earn will be enough
to support us probably in a primitive
frontier style. But there is one difficulty
in the way, and that is to get my
family from Georgia to this place.
The retiring grant which the Board
gave me together with what my
boys have been able to earn, has

kept us from want so far. But
had only sixty dollars to leave my
family to live on, when I left the
a month ago. and they must hav
nearly eaten that up by this tim
By buying second class tickets it
cost me fifty five dollars to come
out here. According to rail road
rules it will take five tickets to
bring my wife and eight children
over the roads. So I do not see how
I can get them here short of 300. dolla
It will probably take 100. more to bring
our books, bedding and necessary househ
goods. I write now to ask the Boar
for a grant of (400,) fourhundred dollar
I believe the Board and the Churches wil
gladly make this grant under the circumst
knowing that I lost my health in th
service of the Board. Yours very tru

O. C. Dean

P.O. address: Jenkins Mills, Jefferson
Nebraska

Rev. S. B. Fairbank
262 – 308

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Ahmednuggur 21 Mar 1872

Rev N. G. Clark D.D.
Sec. A. B. C. F. M. Dear Br

1 We rejoice that the Moharram is past. The last especially has been a week of noise & hubbub. At all hours, day & night, parties of excited Mussulmans were passing our house & shouting "Haidos Dhūlā" or "Hassan, Hūsēn" as they belonged to one or another sect. The processions must needs pass through the streets that bound our yard on the N. E. & S. — flaunting their banners, swinging their torches & exhibiting themselves & their enthusiasm. Some were dressed in their finest — in brilliant red yellow & green or in purest white. Some dressed & painted themselves to personate tigers, bears, ascetics, English soldiers &c. &c. Each one tried to make as much of himself as possible & attract attention. Yesterday afternoon the tābūts were carried through all the principal streets of the city & were then "cooled" by being thrown into wells. The tābūts, called taziās sometimes, are imitations of Mūssalman tombs, the frame of

Bambu & covered with tinsel & bright colored enamelled paper. It was feared that during this Mohurram there might be a fanatical outbreak against the government or individual Englishmen - the fear being suggested by the late assassinations of Judge Norman in Calcutta & the Viceroy Lord Mayo, at the Andamans. And particular care was taken in making the police arrangements. There was plenty of enthusiasm manifested, but no fanaticism here. Last night the City slept again & this morning all is quiet. As I look out of my window & see the people quietly pursuing their usual business - some sitting with wood or melons or fodder for sale - & others carrying loads on their heads or moving along with an air of quiet business, it seems as though the scenes of yesterday belonged to dream-land. But they will have rested enough by Sunday to begin the the _Holi_, which lasts for five days & is the noisiest, & filthiest feast of the Hindus. This is no time for street preaching. The people are mad on their idols & their "customs" - When shall we see them

(in their right mind, saved by Jesus, & worshipping God in the beauty of holiness?)

I am sorry to say that whether it is a good time to preach or not, it makes less difference with me than I could wish; for I find my duties as superintendent, paymaster, inspector & adviser of all our mission agents & affairs in this region & of the Normal School of the C.V.E.S. call for so much of my time & strength that I think myself happy if I can manage to study out a sermon in the course of the week, for our comparatively educated city audience. My constant effort is to accomplish what I would prefer to do by preaching myself, through the pastors & native assistants, by inciting them to greater earnestness & suggesting more hopeful plans of the work.

Dr Winsor does not yet feel equal to preaching in Marathi, here. He has gone with his family for a few days to Rahuri, & I hope he will begin to preach there. I hope he will be ready for examination, & pass at our next mission meeting, in July. Both he & Mrs W. have given themselves wholly to acquiring the Marathi since they came to Ahmednuggur. It is a pity that missionaries cannot come out younger. At 22 they would acquire the language with an ease & perfection that diminish with every year of delay. But we hope for some more who spoke Marathi when they were children. They will regain the sounds & the idioms though sent out when 30 years old, unless they left India too young & before the language had made its abiding impression.

Taking the human stand point, it seems a pity that so many of our number should have been called away this year. Especially I am sorry that the Bruces could not hold on for two years at Satara. But it is better for the work here that missionaries should go when sickness has broken them down & made them inefficient than that they should stay & merely vegetate.

Dr Murdoch (of the C.V.E.S.) has this week been in Bombay & we expected a visit from him. But this morning he says, by letter,

Fairbank. 789/

that he cannot come – that he must hurry back to Madras to attend a committee meeting which comes sooner than he had expected. He says also that Mr Haig will not return till Fall, but is still improving & hopes to be able to begin the next year's session in full vigor. I had expected that Mr Haig would relieve me of the care of the Normal School in June.

However, in June we shall, D.V. have the Bissells back fresh & eager for conquest. Arthur Bissell's going, is a trial to all of us. But it has been very pleasant to have so many "chosen spirits" in Am. manifest an interest in him & a readiness to provide him a home. While the "elect ladies" take such care of the dear ones we must cast on Providence, we are content.

(Since our Oct. meetings, we have held services in the larger chapel on Sunday & Wednesday evenings, particularly designed for & adapted to outsiders, ++ & conducted with the hope of & aim at conversions from among them. This result has not yet been attained. From fifty to a hundred ~~outsiders~~ of the [illegible] have come every evening, & once seated they have rarely risen till the meeting closed. This has encouraged us. # In times past, the restlessness of such persons, # their coming in noisily during any part of the service, & going out again perhaps after a short stay, has been a disturbing element & a hindrance to the solemnity of our meetings. #

"When Pastor Modak has been here, he has had the control of these meetings. I have preached in them, & in the ordinary meetings of the church, whenever he has asked me to do so. He is ready to do all he can, himself - but his health is not reliable & he must often ask help. Sometimes Krishnarāw, or Shekh Umar, or Mārūtirāw has preached. The Mussalmans who came asked that some services might be held in the Hindūstānī language, as it is more familiar to them, though they understand most that is said in the Marathī. It is now arranged that Shekh Umar shall preach every other Wednesday in Hindūstānī."

Every sermon & prayer meeting talk of Pastor Modak's is thoroughly prepared, & as he is a clear-headed logician & as fluent a speaker as I ever listened to - I find it necessary to prepare the more carefully when I occupy his pulpit.

(1st I have been out for a few days each month, at Wadāle or Rāhūri. In Jan'y I took my family along, & we spent a week each at Wadāle, Khokar & Rāhūri. From the revived & earnest state in which our assistants were they went home from our October meetings, I had expected to find unusual interest in their villages & vicinity, In this I was disappointed. The depression felt everywhere, from the high prices, & the inability of most of the people to secure enough to eat, & the fear of a famine that would decimate the population, seemed to occupy their thoughts to the exclusion of religion ~~thoughts~~. It was a sad outlook for them & for us all. For three months the "Famine Relief Fund" distributed rations to the sick, maimed, aged & infirm. No one was

~~allowed to receive who was able to work.~~ Dr Bissell or I did ~~daily~~ duty from one to two hours daily in the distributing Rm. "From 1500 to 2200 were thus supplied with grain for three months. The expectation is, that it will be necessary to resume the distribution for a month or six weeks in April & May. The people are now living to a great extent on vegetables & maize (roasting ears), raised by irrigation. Multitudes earn their bread by helping to dig wells. Thousands of wells are being sunk. Gov't loans to the cultivator whose land is in a favorable locality, the means of digging a well + the loan bearing interest at 5% & being due by instalments, in five years."

You may have seen notices of a plan that is on foot for calling "a conference on the Subject of Missions" to be held, say, during the Christmas week of 1872", "perhaps at Allahabad". It was suggested by a Bengal Civilian & I have rec'd a copy of a "circular~~s~~ ~~have been sent out~~ asking opinions "in regard to the questions of such a conference" "Local Conferences composed of representatives of different missions & various sections of the Church, have been already held in different parts of the country, the last of them however, as much as nine years ago. The thing now proposed, is a convention of Missionaries & others interested in the work, from all the Presidencies & from every section of the Church in India". The circular is signed by John Newton of Lahore, David Herron of Dehra, & Aug. Brodhead of Allahabad - All of the Pres (Amn) Mission.

Such a conference would be exceedingly useful. Two objections occur to me. A round sum would necessarily go for the travelling expenses of each delegate & a large slice be taken from the best part of the year for outside work.

(28 Mar.) Last Monday, the Ahmednuggar Branch of the Westn Ind. Ev. Alliance held its quarterly Meeting. It was very interesting, & held for two hours. Our Christians are ready to regard all who hold the Head"* as brethren. May they ever be kept

from Sectarianism. // There is a new Station of the S.P.G., in the Cantonment, two miles E. from this City, which is under the special patronage of the Bishop of Bombay; & which is manned by Shewakraw Gayakawad, whose licence "the Aikya" cancelled & with whose services our mission dispensed. He is a man of considerable ability & sly, even for a Hindu. His future is like to test the Catholic feeling & opinions of our Pr. Community.

// "Bishop Douglass (H. A. Bombay) has declared against the Wn. In. Alliance, in a letter that has been printed in English & Marathi. He writes, after quoting their appeal for giving visibility to the heart unity of Xns.

"In an object such as this our whole hearts must concur. x x x 'But what do the promoters recommend as the means for the attainment of unity? They desire unity in a body, & they propose an alliance. x x x "What then must a Christian, or at least a Churchman say, if he is asked to ally himself with other Christians? He must say something of this sort. Alliance!

You ask me to join an alliance! Let me think what an alliance is. An alliance is a sort of union, not of a very deep or solid kind, between people who are confessedly separate... No! I must have something deeper than an alliance... x.x Any one who had a firm belief in "one Holy Catholick & Apostolick Church" would be compelled to dissent from the project... "And if he was also of a practical turn of mind, he would foresee the difficulties which must attend on the attempt to form an alliance, as soon as the theory of union is translated into actual work. Suppose the alliance proceeds to found a Mission in some hitherto unoccupied field. Its agent goes forth to preach. He makes an adult convert, who, in due course, is baptized. This convert has an infant child. Is this child to be baptized or not?... Again another convert is thought fit for admission into the Xn ministry. How is he to be ordained?" x.x. I mention these difficulties, not only as showing that an alliance is a visionary & impractical scheme, but they prove that the difces wh distract the Xn world are real, & too deep for any superficial plaster wh may hide them for a time but can effect no lasting cure."

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ज्ञानोदय.

DNYANODAYA.

(RISE OF KNOWLEDGE.)

Vol. 31. BOMBAY; 15th MARCH, 1872. No. 6.

पुस्तक ३१. मुंबई; ता० १५ वी मार्च, सन १८७२. अंक ६.

Bishop Douglas and the Christian Alliance.

To the Editor of the "Dnyanodya."

Dear Sir,—Some time ago I read the pamphlet written by the present Bishop of Bombay on the Western India Native Christian Alliance, and as a Churchman felt myself concerned in it, for his lordship advises all Churchmen to keep themselves aloof from that body. But I must frankly confess that I am not satisfied with the reasons given in the pamphlet for doing so.

The Bishop says, "An Alliance is an agreement among persons or societies, acknowledged to be separate, for the accomplishment of a common object……For instance: the families living in a few adjacent houses, hearing that robberies are common, confer with each other and agree to subscribe for a watchman…… That is a defensive alliance:" and further that, if they agree to go against them, "that is an offensive alliance," and that "this alliance ceases with the dispersion and destruction of the robbers." I think that this kind of alliance is very much needed amongst Christians. The divisions in the Christian church greatly hinder the heathen in turning from the errors of their ways, and there are many who variously misconstrue our denominational differences. It is therefore necessary that this stumbling-block be removed so far as practicable, and the reproaches of the adversaries of our common Christianity be silenced. In order to do this we, that is, the members of the different Protestant denominations, should join together and form an alliance. If we succeed in this, we will, under God, achieve great things, which it would be utterly impossible to accomplish in our present divided state. For the sake of illustration, take a number of fine threads and keep them apart from each other, they will not stand for a moment the least pressure that may be brought to bear upon them; but if they are twisted together they will form a strong cord, not easily to be broken. But it has to go through certain processes before it becomes strong enough. So it must be with the Christian Alliance which the pamphlet in question assails. It is just now passing through its incipient processes. If all will help it forward till it matures and develops, what a strong cord will it be! What a joy will there be among the angels! What a strong army will the Church of Christ have to fight its battles with the powers of darkness! But if we do not help it on, it will cease to be, and the church will be as useless and impotent as any army in the world can be, which is divided in itself. If a little child, just born, be not protected and cared for, how will it grow and attain perfection? In the same way, if we do not help on the Alliance in its infancy, how will it grow into a deeper, Apostolic Alliance?

Again, his lordship asks if the child of the convert the Alliance should make is to be baptized or not; and if another convert, a candidate for the Christian ministry, is to be ordained by the bishop. I

We suppose the above is by Rev. Appaji Bapuji, one of the Native clergy of the Ch. ~~Eng.~~ Miss. Soc.

(It is questionable whether the W. I. N. C. Alliance will do much more than keep up its quarterly meetings & its Quarterly magazine. The members are not able to give much to it. But it is well for them to have & love the idea.)

hot, muggy weather. — Am in good health as usual — With best wishes for your own health with my good love I am Yours in labour & hope

S. B. Fairbank

Ahmednuggur, Mar. 21. 1872.

Rec'd May 14.

think these minor things do not affect the Alliance at all. It has a more substantial object in view. It is firmly based on Christ, the Rock of Ages, and wants *Him* to be magnified. If we are really united and are one in Christ Jesus, we will not care much whether our candidates for the ministry are ordained by the bishops or others, and whether the externals of this branch or that branch of the church universal are observed.

Towards the close of the pamphlet his lordship gives a piece of advice which I think will be practically realized only when all are one in a bond of Christian charity and unity. But so long as we are disunited there will be misunderstanding, hatred, and quarrels amongst us. I beg to refer the reader to Rom. viii. 6, 7, and 1 Cor. iii. 3-7. These passages show the necessity of an Alliance. If it can be proved from these and similar other passages of Scripture that there is no necessity of an Alliance amongst Christians like the Western India Native Christian Alliance, or the well-known Evangelical Alliance, I will, without a moment's delay, sever my connexion with this Alliance, and dissuade others from joining it. In the meantime, I fully believe that when this W. I. N. C. Alliance is consolidated, we shall all be strong, true, and loyal soldiers, able to fight with the devil and the world under the banner of the Captain of our Salvation, using the mighty weapons of the Word of God and the Testimony of Christ, and we will be in love with God and man.

P. S.—Of course I do not mean to say that the Alliance is perfect. For no good work in the world can be without defects, especially at the outset. What I say is that on the whole it is a good and important Christian movement, and it behoves all who name the name of Christ to enter heartily in sympathy with it, and strive to make it what it ought to be.

I am,

Yours sincerely,

A CHURCHMAN.

(सदरहूचें भाष

बिशप डगलस व
मंडळी.

ज्ञानोदयकर्त्ते यांस

विनंती विशेष--महाराज
बिशप साहेबानीं पश्चिम हिं
शीय ख्रिस्ती लोकांची ऐ
इच्या विरुद्ध जें पत्र लिहिलें
छापून प्रसिद्ध झालें आहे, तें
मागें वाचलें. त्यांत साहेब
इंग्लंडच्या समस्त लोकांस
कीं, या ऐक्यप्रदर्शक
राहावें. यावरून मी इंग्लि
संबंधांतील असतां मलाहि
असें मला वाटलें. यास्तव
प्रायाच्या या चार ओळी अ

ऐक्यप्रदर्शक मंडळींत
कारणें बिशप साहेबानीं दा
करून माझ्या मनाची
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न आहे त्याचा ह्मणजे "अ
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सामायिक कार्य करण्यासा
त्यास आलायन्स (एकोपा)
णार्थ; एखाद्या ठिकाणीं ज
आहेत त्यांत राहणारे लो
तात हें ऐकून एकत्र जमून
वर्गणी करून एक रखवाल
"रक्षणार्थ एकोपा"ह्मणतात
धरायास जाण्याचा बेत
"पराजयार्थ एकोपा" ह्मण
रत्यांची दाणादाण व न

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But it is well pr

The rest must wait for another letter - We are having hot, muggy weather. Am in good health as usual - With best wishes for your own health with very good
Ever Yours in Christian hope
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Ahmednuggur 20 June 1872

Rev N. G. Clark D.D.

Sec. A.B.C.F.M. Dear Bro.

In going over the estimates of allowances for our Native Assistants for 1873, applying the scale we agreed upon at Mahabaleshwar - I noticed that while the allowances of some individuals will be diminished, most of them will receive more than at present. The increase is slight, only a half a rupee @ a rupee or (in some cases of a man with a large family) to two rupees, a month - But the aggregate will amount to several hundred rupees for the year.

Increasing the allowances is of itself undesirable. But the same causes that have diminished the value of money in America, are at work here & so long as we arrange to give these helpers sufficient to provide simple food & plain clothing, so long we shall find it necessary to adapt their allowances to the increased cost of living. or at least to take that increased cost into consideration & increase the allowances somewhat in view of it.

To help you appreciate the increase in the cost of food that has "become" (to use our Marathi idiom) I will quote part of a paper by Col Anderson formerly Supt. Ahmednuggur Revue Survey & Assessment,

"The following statement of the prices in the Nuggur (i.e. Ahmednuggur) market for a series of years of the three principal grains grown, is also given, as the enhanced value of agricultural produce of late years, has tended materially to improve the condition of the cultivators. It will be observed that although there were considerable fluctuations, there was no decided a long continued rise of prices till 1862. The period of enhanced values & profits from which the ryots have doubtless benefitted largely commenced therefore about the revenue year 1862-63.

(The seer of Ahmednuggur measures about $1\frac{3}{5}$ quart. & the seer of wheat or juwari weighs according to Col. Anderson "about 115 tolas" which equal $2\frac{7}{8}$ lbs Avdp. A tola is the weight of a rupee & 40 tolas make a pound Avoirdupois.)

Years	Selling Price. i.e. No of seers sold for a rupee Jowāri	Bājari	Wheat
1850	25¾	20¼	18½
1851	31¼	22¼	20½
1852	39	26¾	22¼
1853	39½	32¼	23¾
1854	24	19½	18¼
1855	27½	23½	17¾
1856	25¾	19½	17¼
1857	29½	26	19¼
1858	26½	22¼	20¼
1859	33	27	22¼
1860	29	21½	18¼
1861	25¼	19¼	12¾

	No. Seers sold for a rupee Jowāri	Bājari	Wheat.
1862	14¾	12¼	11½
1863	10½	9	9
1864	11	9	8½
1865	20½	12¾	7½
1866	18	14¼	8
1867	12¾	10½	8⅔
1868	22½	16	11
1869	12⅓	10⅓	7½
1870	15	13	6½

(As far I quote from Col Anderson's official memorandum.)

Comparatively little Wheat is eaten by the people. From Nov, when Bājari (Holcus spicatus) ripens till Feb. when Jowāri (Holcus sorghum) more Bājari is eaten. The rest of the year Jawāri (Marāṭhī Jondhalé) furnishes the principal food of the people.

273¾ ($30\frac{15}{36}$
27
3¾

Jawari Soldat	1852	1853	1854	1855	1856	1857	1858	1859	1860	Average seers for a rupee
	39	39½	24	27½	25¾	29½	26½	33	29	$30\frac{15}{36}$
	14¾	10½	11	20½	18	12¾	22½	12⅓	15	$15\frac{7}{27}$
	1862	1863	1864	1865	1866	1867	1868	1869	1870	Average

137⅓ ($15\frac{7}{27}$
9
47
45
2⅓

You see that the price of our principal grain has been for the last ten years (for the rates have not improved since 1870) just about double what it was for the previous ten. The cultivator's year which will end with Oct 1872 has been one of great scarcity & the prices have been about the same for wheat & jawari. At one time, about the beginning of 1872 only five seers of grain could be obtained here in Nuggur for a rupee then large importations by the railway from Northern & Central India brought down the prices so that by march Jowari sold @ 12 seers Wheat at 10@11 seers & Bajari at 9@10. Now that the rains are unaccountably withheld the prices are rising - Last week jawari was @ 10 seers & this week is @ 9 seers. Our assistants who have large families cannot provide out of their allowances sufficient food to say nothing of other expenses.

The first in my list of Bible Readers is Vithalbas. He is allowed 11 Rs a month at present He pays Rs 1 1/0 for tithes - No one receives more. (though two others have an al^ce that is larger if 2 Rs each for a pony is included) & no one has a larger family. His family consist of his wife & five children. His aged father was a member of his family till his death last Feb. A fair allowance of grain for such a family is about three seers. If any labor, (as on a farm) a larger amount would be required. Three seers at this season will weigh not more than 8 lbs. Then 3 seers a day × 30 days = 90 seers which will cost today Rs 10. Such a family must have at least a rupee's worth of salt red peppers & other condiments, to say nothing of a little meat or vegetables.

The next man Apaji on the list, has a wife & two children & receives 9 Rupees. After he has paid his tithe he has a little more than Rs 8 left. Two seers of jawārī a day × 30 = 60. Cost for the unground grain, Rs 6⅔ The next is Shivarām Shinde. He is allowed 9 Rs & pays his tithes out of it. He has a wife & 3 children at home. Allce of grain sd be 2¼ seers × 30 = 67½ & wd cost nearly Rs 7½ Or if calculated at 10½ seers for a rupee (which is about the average price for this year) would still cost more than Rs 6½. These men have rather larger families than the average, & their pay on the scale according to which we estimate this year, with increase from $\frac{3}{4}$ to $1\frac{1}{2}$ Rs. Vithaldas will have 12 Apaji Rs $9\frac{3}{4}$ & Shivaram $10\frac{1}{2}$ - At the other extreme of present alces. I have a helper with a wife & two children (Hariba Balaji Thorat, Schoolmaster) who receives Rs 7. only -

Our scale gives a single man Rs 6 - a married man Rs 8. & Rs 1. for the first child & Rs $\frac{3}{4}$ for each succeeding child - If the average price of ~~grain~~ janari for the last ten years, or 15 seers for a rupee, be the rate & one pound (by weight) of grain be allowed, for each individual, a day - & the grain weigh (as Col Anderson estimates) $2\frac{7}{8}$ lbs a seer which is too high by $\frac{1}{4}$ lb for old grain) - we have -

Man wife & three children = 5 lbs × 30 days = 150 lbs -

$2\frac{7}{8}$) 150 (

23) 1200 ($52\frac{4}{23}$ seers, or grain costing Rs $3\frac{1}{2}$. But a

115

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46

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part of the year & at times they do & should eat other & more expensive grains. Sometimes they must entertain others - So that adding only Rs 1 for emergencies - & estimating meat, vegetables oil, & condiments @ Rs 2. we have Rs $6\frac{1}{2}$ as the cost of food in its uncooked state for such a family for a month. (In an average American family, the milk & butter, or the sugar, or the meat costs more than the bread).

Such a Bible Reader receives an all.ce of Rs 10.8.0
Pays in the first place to for his pastor Rs 1.1.9
Uncooked food Rs 6½ Wood & water (vessels & other) $\overset{6.8.0}{0.6.3}$ 8.0.0
Balance left for clothes, books, the poor &c. &c. Rs 2.8.0

I think you will agree with me that the estimates for next year are not too ~~large~~ high.

This year has been one of short rations for the mass of the population around us. Grain & food in general has been cheaper in this city than in the district around, as most of that which came by the rail roads was first bought here & then distributed in the region around. During the first part of the year the principal food of the people was carrots & (egg plant fruit) wangis, boiled separately or together with a little meal stirred in, or sometimes a small ration of bread. Then for a while there was a great deal of maize eaten as roasting ears. Of late sweet potatoes & onions have abounded. Some have had nothing for several days in succession but boiled onions. Some have filled themselves principally with the red watery pears of our common cactus - wh. are not sweet & solid like the prickly pear of the Levant.

I did not think to write so much ~~of~~ on this subject & must put off writing about other matters. We are longing & praying for rain. In old times we usually have a heavy fall of rain before the 20th of June.

We are all well, & find our busy life agreeable — though we would prefer to superintend less, & have more time for itinerating & for direct personal efforts to lead the heathen to Christ. Far more heathen & Mussulmans attend our regular chapel services than ever did till we began the meetings intended specially for them, which have been regularly held each Sab. ev'g & Wed. ev'g since last Nov.

With best regards I am

Yours in work & hope

S. B. Fairbank

Rev. S. B. Fairbank
Ahmednuggur, June 20, 1872
Rec'd Aug. 15.

Ahmednuggar 9 Nov 1872

My dear Bro Chapin

Will you please order & prepay papers &c for me for 1873 as follows.

The Missionary Herald, via Southampton
✓. The Advance " "
✓. The Congregationalist " "
✓. Harper's Bazar via San Francisco.
✓. Harper's Monthly Mag. " "
✓. The Little Corporal " "
✓. The Little Corporal directed to Miss Anna Fairbank. Amherst, Mass.

Please be careful to have them directed to
S. B. Fairbank, Ahmednuggur,
Western India.

There is a mistake in the direction of one paper that comes to me & sometimes they "try" other places before they get hold of the right one.

We are well - have had an unusually interesting series of Anniv meetings - Several educated young men came forward as inquirers & our work is in a hopeful state - as to the people of this city & of some villages to the North in the Khokar & Pimplas fields. I am

Yours most truly

S B Fairbank

Rev. S. B. Fairbank W

Ahmednuggur, Nov. 9. 1872

Rec'd Dec. 31.

Periods 1873. ✓

Mr. Worcester.

C- Chapin Esq

Singavè (in tent.) Ahr. District
17 Jan 1873.

My dear Dr Clark,

I must send you a report for 1872. At the close of 1871, in view of the claims ~~of the claims~~ of Sātāra & Solāpūr, two of our mission families were located in each of these collectorates, & but two were left for Ahmednuggur & its districts. These were divided & the Northern part was allotted to me. This arrangement placed 17 Catechists & Bible readers, 23 School masters, 2 Colporters & 7 Bible Women under our superintendence. The seven Pastors in the same districts have frequently found occasion to apply to me for counsel & assistance. The much regretted absence of Mr Haig, Principal of the Normal School of the C. V. Ed. Soc., has also devolved on me the care of that School. In these circumstances it has been necessary to spend more time than I could have wished in superintendence, correspondence & keeping the necessary accounts. It would be far more congenial to give all these swiftly passing days to personal effort for the evangelization of this people & for winning souls.

Our home has been in Ahmednuggur, but we spent 91 days of the year in this valley, visiting the

Rev. S. B. Fairbank

old stations as often as possible & living at each two or three weeks at a time. When in Ahdr. I have given the hours I could secure for study of two days each week, to the preparation of a full plan of the sermon that I preached on the following Sabbath. I found these more carefully prepared sermons very useful afterwards, when holding daily meetings at the village stations & too much occupied to prepare sermons carefully.

Near the close of the year I gave some time to collecting & arranging hymns & tunes for enlarged editions of our books for the service of Song that we hope to publish by the middle of this year. I also reluctantly undertook reading the final proofs of the edition of the Marathi New Testament now being printed by the Bombay Bible Society. This is progressing at the rate of two twelve page forms a week. Thus in work more or subsidiary to the great work of bringing souls to Christ, the year of 1872 passed & its account is closed. It often seemed both in Ahdr. & other places that a time of ingathering was near, & a few of those whom we had thought to be drawn by the Spirit, decided for Christ & professed their faith in Him. Others turned back. We saw of the travail of our souls, but were not satisfied. The meagre results seemed to falsify the promise. We are waiting & praying that the Lord will show us the abundant mercy we would fain believe He has in store for us.

The high prices that ruled for the first eight months of the year, made it necessary for every person of the poorer classes, young & old, to work whenever opportunity offered. Many could get no employment & when obtained, the remuneration was a mere pittance - Few had sufficient food - Carrots, onions, Eggplant fruit, & other vegetables were raised in great quantities by irrigation. These boiled with a little meal sprinkled in, or with a little bread carefully doled out, formed the staple of food. A large Cactus, with its red prickly pears (about as large as the hen's eggs that are laid in this country) is very plenty around some villages. And the pears formed a most valuable addition to the bill of fare. Many have told me that they had found by experience that these prickly-pears would satisfy their appetite for several successive days without any other food. The juice is sweetish & the seeds contain some oil. In some villages the roasting ears of maize formed the principal food.

Many of our schools were broken up & those that survived were thinly attended. The teachers who had no schools, gave their time to preaching from village to village. They as well as others who were engaged in this work reported great encouragement. They were not able to collect much larger audiences than in previous years but the message was more acceptable.

The largest average of the audiences secured by any of these itinerating preachers was twenty seven - And the smallest was five persons - (The practice in time past was for these preachers to go alone & to go on, daily at least, to a different village; so that the gospel might be proclaimed in as large a number of villages as practicable - During this last year they acted in the line of your suggestions regarding the force of numbers - ~~They~~ I directed them to go in companies of two, three or four & remain in those villages where there appeared to be any special interest, from two days to a week, or as long the interest remained, & endeavor to increase the interest & to bring those interested to a decision for Christ -

A company of four consisting of two pastors taking a vacation, & two theological students, were engaged for six weeks in this kind of effort. They itinerated in the Pimplas District & the Western part of the Khokar District. They found their continued efforts far more effectual than solitary efforts. In Khandāla, 11 miles W. of Khokar, several inquirers urged them to stay till they should be received into the church. So they staid & sent & invited the Khokar church to assemble there & examine & receive them. Two men & two women from three families were approved by the church & three of their children were also baptized. The Khokar church is without a pastor, but arrangements have been made to ordain Mr Sadoba Jadhav of the Theol. Class & to install him as pastor on the 25th of this month. We intend to encamp at K. several days including the ordination & hold a series of meetings, hoping that the Lord will make it a time of revival in that church that has been so long scattered & peeled & that many may be turned to the Lord

On the 5th of Dec Mr Dhondibā T. Wāgchaure was ordained & installed as pastor of the Belāpur church. B. is a large village on the Perā River on the road between Rāhūri & Khokar. The church consists of eleven members who reside in B. & in Padhegāw, 4 miles S.E. of it. It was a very interesting occasion. Mr Wāgchaure's examination was very satisfactory & he seemed to appreciate the responsibilities of a pastor. During the ordination he became much affected, so as to be unable to read the concluding hymn & give the benediction.

Since the ordination, this church has been subjected to great hostility and annoyance. This was excited because the council invited a man to breakfast. He ~~who~~ was received many years ago to the Panchegaw church from the Mang caste & was excommunicated seven years ago for unchristian conduct - I think the whole affair & the ideas on which it was based are mistaken. If there is any rule in the Bible for such a case it is against such a recognition of an excommunicated man by eating with him. They seemed to think it offered an occasion to show that they were free from caste prejudices. I told them (the first thing I met them on my return to B. after two days absence during which the test breakfast was eaten) that I thought they had needlessly run into temptation & that as a consequence the attention of the people all around had been turned away from the great vital questions to which they had attended so earnestly, to a contemptible side issue, & that the breakfast was greatly to be regretted - Trials & tests come often enough without our arranging to have them come, &c. I also referred to 1 Cor 5:11, & commented on Rom 14 chapter - especially the 17 v. - I think they ~~make~~ too much of several points that savor more of the Old than the New Testament. In their zeal for these legalities, faith & repentance & love are obscured or even forgotten.

The Christians would have felt the persecution that followed less had it been directed at themselves only. But their families & relatives who are not Christians have been condemned by the caste headmen, & ordered to separate themselves from the Christians & to submit to fines &c before they can be regarded as in good caste standing. The weak faith of several inquiring souls has been nipped in its tender budding as by a biting frost. The flourishing school at B. has lost all its scholars ~~but~~ excepting six Christian children. The Mahars of Ukalgāw, two miles W. of B. had agreed to build a school room & a house for a Christian teacher, & to send twenty five scholars, paying their fees. The school was to open on 1st Jan. But caste triumphed there also & the school is given up at least for the present. The excitement has gone out from B. like a prairie fire.

I do not find much in the reports of the pastors that calls for translation. I am disappointed in this for from the exercises at Belāpūr & at Singavē, I am glad to know that the pastors have gained in intellectual power, & in the ability to control & impress a Hindu audience. They are more manly & self reliant as members of a Council, & are more & more respected by the people generally - I will give a few extracts from their report.

Pastor Vithoba Bhambal of the Gahû church, writes:- "I find in visiting the villages around Gahû, that many are convinced of the vanity of idolatry & caste observances, but they have not courage to follow out their convictions. At Gahû there are some believers who have not courage to profess Christianity. I would ask the prayers of God's worshippers particularly for these - that they may receive strength to act up to their convictions. Pray also that we who are laboring may be strengthened & that our efforts may bear fruit"

"Two young men professed their faith & were received to our church - The case of one of them whose name is Dhondû, has interested me. It illustrates the verse which reads 'for whom the Lord loveth he chasteneth & scourgeth every son whom he receiveth'. He was attending our school, but I had no thought of his being particularly interested. His mother fell sick & died. During her sickness his arm was broken - Others wept as they saw his sufferings, but he endured them without a tear. It was at the time when only five seers of grain were sold for a rupee & he was in want & near starvation. But his arm was speedily healed. When it was well he came to me one day & asked me when we would receive him to the church. On my asking the reasons, he said that God had afflicted him till he came to his senses. He witnessed a good profession & rejoiced when he was rec'd to the church."

Pastor Waniram Dhol of the Rahuri Church, writes "Ten persons were received to this church on profession of their faith, & one by letter. But two received letters to other churches & four more were excommunicated. So there is a gain of five in our membership. The members have attended regularly at both services on the Sabbath & also at our Friday afternoon Conference meeting. At this meeting some of the brethren speak, some tell their experience & some lead in prayer. So the meetings have often been very interesting & profitable. There are several inquirers belonging to our congregation. Those who have long been members of our church give a tenth of their income for the support of their pastor, & those newly received promise to do the same when their crops are harvested. The church gratefully acknowledges the monthly contribution of Rs 5 from Mrs Jacob for the support of their pastor. I beg the prayers of God's people for this little church, that it may grow in grace as well as in numbers."

Pastor Haribā Gayakawād of the Sonai Church, writes;—
"The members of my church were living in six different villages, some of which are seven or eight miles from my house. This year a woman has been received from still another village. I am in the practice of holding meetings in each of these seven villages; & now & then I preach in other near villages. The members of my church sometimes assemble in one place, but this occurs very infrequently."

In view of the necessities of those churches that have no pastors, an arrangement was made by the Aikya at its October meeting, for the pastors who are nearest, to act for them so far as compatible with their duties to their own churches.

The scarcity was very unfavorable to our village schools. Many children who would have gladly attended, were obliged to work the livelong day for their food. But since the Bājarī harvest, food has been plenty, & notwithstanding the frost, there will be a fair harvest of sorghum on the ~~high~~ uplands. So we expect fuller schools in 1873.

There were 16 common schools in 1872 with a total of 231 scholars, of whom 188 were boys & 43 girls. This gives an average of more than 14 scholars to each school. The largest school was at Rāhūri & it contained 27 scholars in its best estate. Two others had only seven scholars apiece. Eighty six of the scholars were the children of Christians.

The Station school at Ahmednuggur which is a select school, has two teachers besides an hour's daily instruction from Mrs Fairbank, excepting the time we are away on tours. Forty five scholars attended this school. Fourteen of them received allowances for their partial or entire support during ten months of the year. These allowances amounted to Rs 33 a month including some clothing that was given them — or a little more than Rs 2½ for each one that was supported. Twelve boys from this school entered the Normal school of the C. V. Ed. Soc. at the beginning of this year, 1873.

// I am writing this report at Singawè, just after the installation of Rev. Jayaram Barasè, as pastor of the church here. He was before pastor of the Kendal church. // The Singawè church is in a prosperous condition. Three men & a woman were received to its membership last Sabbath. ~~& now~~ There are now sixteen men & thirteen women in its communion, but some of these are now living at a distance. They are very poor in this world's goods, but rich in faith & earnest in the Lord's service. There is no house for the pastor. He is occupying a dark room. His people see that he needs a better house & are

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determined he shall have one. I had the
pleasure of attending an enthusiastic meeti
they held for the consideration of the ways & means
building the needed parsonage. Some of the mem
bers belonging to Khospuri, were not present & will
doubtless add something to the subscription. Rs2
were subscribed by the church members present
You will say—"This is the day of small things"; # But
those ~~of them~~ who have any tangible income, # give
a tenth of it for the support of their pastor, & what
they give for the parsonage is in addition to this.
There is not one of them who has a little surplu
that he could give for this object; Everything the
give must be saved by the strictest economy.
Or if they pay their sub'n in work, as some of them
wish to do, they must lay up on other days the
means of supplying their families with food while
they are at work. One of them is part owner
of a field of Sorghum, that ten days ago promise
a fine crop, but that killing frost nipped the f
promise. All the tall vigorous stalks have withe
just as the fine large heads for grain were in flow
Some of the shorter stalks escaped, But the
gre harvest will not pay the expenses. I feel
crying with them over their blasted hopes. This
the third year their crops have failed". #

Prof. Seelye favored us with a short visit at Ahmednuggur, long enough to give at the English-Speaking Public, two of his very interesting & instructive lectures & also a sermon for translation to the Native church that does not understand Eng. His lectures made a deep impression, ~~though~~ there were only a few who understood them thoroughly, many appreciated the general argument & were impressed by his earnestness & action.

Mr Haig has returned & taken charge of the C.V. Ed. Soc.'s Normal School - This is a relief to me & I am trying to use others more than heretofore for the minutiae that consume so much time & strength; & to save more time for preaching. While on tours I am often besieged by applicants for medicine & medical advice, & I don't know how to remedy the evil unless I take some one with me who can dispense, & who can prescribe for the more common cases. In the Ahmr. I refuse to prescribe or supply medicine, as there is a hospital where all who will go will be attended to - But when in the districts it seems hard to turn them off without help - One of the Master's daily works, was healing the sick.

There are other things about which I would like to write but I must stop or keep this letter for another carrier & that means for ~~another~~ next week's mail. With the great destruction by frost, over which this people is mourning (though I find the case is not so bad in many cases as I had been assured it was before I saw the fields) we can sympathize with Boston & other places that have suffered so terribly from fires.

We are all well - The weather is bracing & the children are rosy. I think however it is my duty to go to the Mahabaleshwar hills for [illegible] our hot season - I shall continue the superintendence of my assistants however, as far as possible, by letters & a deputy who will be itinerating for examination of the schools, payment of allowances &c. most of the time.

Hoping your own health is permanently restored I am

Yours in the service &c

S. B. Fairbank

Singaum, Jan. 17, 1873.
Rec'd March 5th

Waḍāḷè, Ahmadnagar Districts 17 Nov 1873

My dear Dr Clark;

We have begun our cold season work in the Valley of the Godāwarī. We had no rain in Oct. + arranged to begin this tour by pitching our tent at Nāmbori + by preaching there + in adjacent villages for eight or ten days. But just as we were ready to start the merciful Father sent plentiful rains. The crops that in many places had begun to wither were refreshed + a fair harvest was insured. We had to change our plans to avoid the risk of getting fever from pitching our tent on the wet ground, + we came first to our old house here at Waḍāḷè. The thatch is thin + leaky. The cloth ceiling is discolored from having been wet. But the floor is dry + the house gives us better protection than tents would. There is call for far more effort than we can make in ten days both here + in adjacent villages.

It was the plan of the mission to dismantle this house + remove the doors + windows, the trusses + rafters to Nagar, for preservation till they should be required somewhere else. But when I came here in August I found the villagers, especially the Kūnabīs (cultivators) more interested in religious matters than they used to be when we lived here: They were always friendly but apathetic with regard to personal religion + also with regard to the education of their children. They would sometimes promise to send their children to our school when we urged it. But they never sent them either during the twelve years of our residence or the two years of the Atkinsons' residence at Wadālē. In August I found two bright *Kūnabī* boys in our school & a few days after seven began to attend. Only the first two however have continued to come. These two are representatives of two *Patīl* families, that yield to none in respectability. We are glad to find too that their mothers as well as their fathers are eager to have them come & learn. Some *Kūnabīs* of Burhānpūr also, a village 2½ miles S., had arranged to send their boys to our school here, when a strolling Hindū teacher came along & they employed him, thinking it better to pay him small wages than to send their children so far to school.

After my return to Nagar two *kūnabīs*, brothers, from Ghodēgāw, 6 miles S. from here, came to me asking to be baptized & saying that about forty boys of Ghodēgāw would attend school if we would establish a school there. They offered a good spot of land nearly central & on the principal street of the village, as a site for the school house. Judging from former experience with men who came asking baptism & showing that they had very imperfect notions of Christianity I suspected that I should find that their motives were mixed if not entirely worldly. As soon as I could I went & spent 24 hours at Ghodēgāw. They were away when I arrived & I had an opportunity to go around & feel the pulse of the village. I found nothing of the fever for education that they had told of, though some boys as well as their parents. would be glad if a school were established. On my return to my cart which was under ~~the~~ some fine shade trees before the village gate, V. & T. came & at once begged me to go with them & take a look at their field while we could go without attracting attention. I went & found it a fine level field of deep black soil with an excellent well in one corner for irrigating it. Then they told me it was mortgaged to a money lender - & that he had taken their oxen & would foreclose the mortgage on their field as soon as the promissory note should fall due. They became enthusiastic over the excellence of the field. "A year before it bore a crop of bananas that sold for Rs 900", &c. "Could I not lend them Rs 300 to pay the note?" "W'd I not buy the field & let them cultivate it. It would be a fine thing for me to have a nice garden there". I told them I could not help them about the field in any way & that I could do nothing to help them in worldly matters - that the inheritance I would like to secure for them was incorruptible, unfading & *kept* in heaven for them. They continued to urge their wishes & when afterwards they urged that I would baptize them, they showed that they still hoped that, in some undefined way, their becoming Christians would enable them to retain their field. I was sorry to find that of the people who would like a school only a part were willing to send to a teacher, though a christian who was originally of low caste. So I returned to Nagar sadder than I went.

And yet the general impression I received during those visits made me very desirous to come & strive mightily to win souls from among these *Kunabis* who had at least given up some prejudices & grown less apathetic. I prayed that the signs of good might not be dissipated like a morning cloud, but that they might be like the little cloud out of the sea like a man's hand that would spread & give us a great rain.

When the mission met in October my wishes were acceded to & I am allowed to repair the thatch of this house & we mean to live here as much as we can consistently with the proper superintendence of of the operations by Bible readers & school teachers in the broad field that is under my charge.

24. Nov. We have had good opportunities to preach to the *Kunabis*, but unfortunately there has been intense excitement about the trial of Govindrao, town clerk of Kharawandi the large town 2 miles W. of this. He has been accused of murder. The people can talk of nothing else & say that it is a conspiracy got up by an arch villian & his accomplices who are the witnesses, with the expectation that G. would buy them off before the case should come to the notice of Europeans. The same ring successfully manipulated a similar case two years ago when a woman committed suicide by throwing herself into a well. They charged some respectable men with having thrown her in, & pocketed several hundred

rupees of hush money. The interest felt in G's case may have helped to increase the size of our audiences. But when endeavoring to use the excitement for awakening an interest in associated religious matters some one would surely break out at the most inopportune time & ask if G. was likely to escape conviction, or whether Sakhya & his co-conspirators would be able to consummate their plot. Yesterday news came that G. was acquitted on the charge of murder, but convicted on a minor charge & sentenced to rigorous imprisonment for a year. Today every one is asking if it will do any good to appeal the case to the High Court.

Even in Kharawande however, the people were amenable to the attractions of the magic lantern. These dark evenings allow me to use the lantern in the rest-houses the audience being seated in the open space before it, in the roads, on the steps & roofs of houses & all places from which the pictured screen is visible. At Kh. 500 or 600 sat in perfect silence for an hour & a half while I exhibited the pictures & explained them & enforced the lessons taught by them. I have a series of nine pictures that illustrate the story of Joseph, & a series of 12 that illustrate the story of the prodigal son as well as several single pictures like Daniel in the Lions den that supply themes of interesting & useful instruction & exhortation. I had fully as large an audience at Chānde.

The pastor there from one spot counted more than 500 auditors & there were doubtless many sitting behind others so that he could not see. In this village every one that could manage it, came, but the village is smaller than the others.

I am sorry to find so little trace of the personal interest in Christianity that some showed when I was here in the rains. Then indeed it did not rise to an interest in Christ as the Savior, but was rather an unusual desire for spiritual good & a feeling that that good could be obtained only through Xy. On Sabbath several came to our services & listened with great earnestness. But that Sakhya also came. And after meeting, instead of asking "What shall we do to be saved?" they asked "What did S. come for?"

__Wambori. 28. Nov.__ We have found a nice place for our tent on a dry bank by a stream, & in the shade of a Pimpal & a Mango tree. The bed of the stream is dry above, but here the water comes up through the sand sweet & pure & flows away in a nice rivulet. We mean to stay here at least a week longer. We have a nice chapel here. It is larger than the chapels in other villages excepting that at Rahuri, & it is provided with benches. It will comfortably seat a hundred persons. Wambori contains a population of about 10.000. But to a large extent they are Jains, a kind of Buddhists & really worship money. No other class seems capable of competing with them in trade & in lending money at exorbitant rates of interest - They seem to be holding mortgages of the greater part of the lands in this region & take possession as fast as they can. The outlook in this respect is very sad for the Kunbis & indeed for all the rest of the population -

Our church here has always been small & its membership has been confined to the Mahārs & Māngs - Rām-Krishnapant (= Mr. Modak) was pastor for some years & the people understand well what Christianity is. There have been parties among the Mahār members from the first - Their old feuds were not removed by their reception of Christianity - Then they took sides when Shewakrām was excommunicated; some siding with him & some with pastor Modak. And another quarrel occurred last year about their cattle that died & that were believed to have been poisoned by members of the other party - The membership now consists of 6 men & 8 women of the Mahārs, & 2 men & one woman of the Māngs - Some others wish to join. Our school-teacher here, who is the preacher for the most part (though Pastor Wanirām of Rāhuri comes sometimes specially for the administration of the Sacraments) has grown inefficient & I have arranged for changes in location that will put him in another place & will bring

a promising young man here in whom we place
great confidence as a true earnest & unusually
skilful worker. I have preached in the chapel
the two evenings since we got settled here at candle
lighting - & the chapel was crowded with ten or a d
seated outside each of the two doors. More than hal
of the audience was of Mangs - The meetings were ve
interesting & I trust that souls may be saved - Th
people are at work during the day so I hold mee
ings at the Chapel only in the evening. In the morn
I get an audience in the open air in this or some
adjacent village. The opportunity yesterday at Kat
which is 2 miles E. was very encouraging - Mrs Fa
bank also finds much encouragement in her mee
ings with the women.

After our first ev'g meeting (Mr. Zānaki Fr
sād, the preacher lately stationed here by the "S.
asked me to come & see his child who was sick
with a cold & feverish.) Yesterday as the child seem
worse he took it & went to Nagar for medical advic
He has hired a house from a member of our church
& it is the next house from our chapel to the East
& only a few rods distant. He has "prayers" ever
evening & when I went in those who usually atten
had assembled. There were about 20, all Mahars
He is teaching them the Lord's Prayer & the Ten commandm

in expectation of their early baptism. This class was collected by Shwakraw, who is an excommunicated member of our church here, & is also a catechist of the S.P.G.

The people in talking with me are ready to find fault with both S. & Z. because they drink brandy &c, & because they do not sanctify the Sabbath. The S.P.G. religion as presented here, lays great stress on the sacraments & prayers (out of the book) & ritualistic matters in general, & disregards everything else. Its agents do not hesitate to offer worldly inducements to lead their hearers to accept of baptism, and the wild tissue of promises that they have made to people in this region is astonishing. It is astonishing that the people are for a moment deceived by them.

We do not contend with them, but show the more excellent way & leave the people to compare for themselves. Their intrusions are very vexatious & injurious, and are becoming more & more so. But we think our troubles are slight when we read of what they have done among the Karens, & in Chota Nagpore, & among the Armenians.

We are doing our best to inculcate & encourage the support of the Christian pastors by the native communities. But I do not do it in the way that Pastor Modak & others the Union have done for two years past — trying to enforce the payment of tithes under pain of excommunication & so on. I think those efforts have driven off many who might have been led by love & sympathy & judicious instruction to give, if not tithes at least generously. Those who have advocated church discipline & legality & strong measures, in securing self support & independence, cannot but see that with the S.P.G. at their door their plan is not likely to effect much, in the line they wish it might. (The S.P.G. are ready to pick up every excommunicated or disaffected man.)

We have just received the Minneappolis Daily Tribune of 26 Sept & have glanced through the report of the Board's meeting. I must close this letter in order to send it by this week's mail before reading the report — am glad you had so good a meeting & trust the Northwest will come in strong to help in the great work. We shall watch for the letter informing us of the appropriations for 1874 to this mission with some anxiety — having had intelligence by telegraph of the hard times with which you have had to struggle.

We are all in good health, excepting colds & are greatly enjoying work among the villages again — Ever hoping, but with hope deferred I am

Yours in Christ

S. B. Fairbank

Wadale, Nov. 17, 1873.
Rec'd. Jan. 15, 1874.

1. 6. 10. 11

On a tour in the Ahmednuggur District
30 Nov 1873 –

To N. Clark DD Sec. ABCFM

My dear Sir; I mean to be less remiss than I have been in writing to you. And the best way to accomplish it will be to write a little now & then as any crumbs of interesting matter seem worth gathering & forwarding to you. We are still at Wāmbori, the city 14 miles N. from Ahr., from which I sent you a letter yesterday. We have had an interesting day. I preached in the forenoon from "Almost thou persuadest me to be a Christian". We returned to our tent, having appointed another service at 4 P.M. But our school teacher followed us soon after with Jiwabā, a Mahār whose daughter is a Christian & who was himself examined for admission to the church some months ago, but concluded that he would wait for his wife & come forward with him. They came to ask that I would call a church meeting & examine him & his wife. She was now in earnest to come with him & he could not think of putting it off any longer. After talking with him I concluded that it was best & called a church meeting. The members of this church are all from this city & they assembled at 3 P.M. & examined –

tithes under pain of excommunication & so on. I think those efforts have driven off many who might have been led by love & sympathy & judicious instruction to give, if not tithes at least generously. Those who have advocated church discipline & legality & strong measures, in securing self support & independence, cannot but see that with the S.P.G. at their door their plan is not likely to effect much, in the line they wish it might. (The S.P.G. are ready to pick up every excommunicated or disaffected man.)

Wadale, Nov. 17, 1873.
Recd. Jan. 15, 1874.
1/6. 10. Ans 11

We have just received the Minneappolis Daily Tribune of 26 Sept & have glanced through the report of the Boards meeting. I must close this letter in order to send it by this week's mail before reading the report - am glad you had so good a meeting & trust the Northwest will come in strong to help in the great work. We shall watch for the letter informing us of the appropriations for 1874 to this mission with some anxiety - having had intelligence by telegraph of the hard times with which you have had to struggle.

We are all in good health, excepting colds & are greatly enjoying work among the villages again - Ever hoping, but with hope deferred I am

Yours in Christ

S. B. Fairbank

On a tour in the Ahmednuggur District
30 Nov 1873 –

To N. Clark DD Sec. ABCFM

My dear Sir; I mean to be less remiss than I have been in writing to you. And the best way to accomplish it will be to write a little now & then as any crumbs of interesting matter seem worth gathering & forwarding to you. We are still at Wāmbori, the city 14 miles N. from Ahr., from which I sent you a letter yesterday. We have had an interesting day. I preached in the forenoon from "Almost thou persuadest me to be a Christian". We returned to our tent, having appointed another service at 4 P.M. But our school teacher followed us soon after with Jiwabā, a Mahār whose daughter is a Christian & who was himself examined for admission to the church some months ago, but concluded that he would wait for his wife to come forward with him. They came to ask that I would call a church meeting & examine him & his wife. She was now in earnest to come with him & he could not think of putting it off any longer. After talking with him I concluded that it was best & called a church meeting. The members of this church are all from this city & they assembled at 3 P.M., & examined &

accepted him, his wife & a young man who was bapd. in childhood - At the 4 o'clock service I bapd. him & his wife & the three were received publicly into the church.

(In the evening I had a meeting with some young men who have been under the instruction of the S.P.G. The impression had been given them that the S.P.G.'s is the Queen's religion & it had been suggested to them, that now they had given their names &c, if they should turn back, Government would look after them. The S.P.G. catechist who enrolled them had promised what he could never fulfil to lead them to enlist as catechumens, & then tried intimidation to keep them. Both of these processes are thoroughly Hindu & it is a natural but a very sad thing that they have been introduced into Christian tactics.)

There has been alienation for a year between two of the more prominent members of our church here. Gopāji thought himself injured by Gyānoba, & was so estranged from the church by what was said & done in the matter, that led off this S.P.G. exodus. At my request he came to church meeting today & voted for Jivabā's reception. He walked with us to our tent & talked in a satisfactory manner. We hope he will forgive & forget as he promises to, & try to do his duty as a Christian & a member in covenant with the other members of our church. I am changing the school teacher here & G. says he will help in reörganizing the school under Apājī the new teacher. Our hope is to see a better state of things here.

3 Dec. The school has again started auspiciously under its new teacher, with 29 scholars. 27 of them have agreed to pay the fee we ask of an ~~anna~~ anna (= 3 cents) a month for each scholar. The two others are children of poor widows, & we exempt them from the payment of the fee. There are ten more scholars promised, But if 25 will come regularly we shall be well pleased. The caste feeling between the Mahārs & Māngs appears less here than in other places. Three of the children are from the Māng quarter, only one of the three being a Christian & no one has shown any objection to their coming. About half the scholars are ~~from~~ called Christians though in some cases the parents have been excommunicated.

of the Society for the Propagation of the Gospel

6th Mr. Jānakī Prasād the S.P.G catechist, now stationed here, came to me & complained of my having interfered with their operations, *for Jiwaba was one of his catechumens! I answered ~~him~~ by asking him how he could have rec'd. him to his class of catechumens, as he had been examined for admission to our church before that class ~~was~~ formed - & before he (J.P.)

4 ([illegible])

~~had~~ come to Wambori, ~~& that he~~ and had been for years under our instruction. I must own to some astonishment at the charge of interference with their classes, when they have tried to bring into those classes not only those who were known to be inquirers, expecting to join our churches, but also the members of our churches; & in many cases ~~they~~ have succeeded in these efforts. //

Rahuri 7 Dec. We removed to this place on Friday. Yesterday we visited Galni which is about 7 miles N.N.W from this. The church there is in a low state both as to the number of its members & its spirituality & I did not enjoy the visit. We would like to spend a week at Galni, but it does not seem best to change our plans for this month.

Pastor Vithoba of Galni & Pastor Wamirām of Rahuri both returned on Friday from the monthly meeting of "the Valley" pastors, which was held this time at Newāsē. These meetings are good for them & they enjoy them better than they do the meetings of "the Union", in which they are overshadowed by the City pastors, & in which Pastor Modak especially is too autocratic. Some matters that occurred in the Oct meeting of the Union this year, were taken so much to heart by the Panchē-gaw church, that it called a meeting two weeks ago

& decided to withdraw from the Union. Very likely the Dedgaon church & perhaps others will soon withdraw from the Union. I have been sorry to see the Union during the last two years taking on airs of authority over the Churches. This came out particularly in the effort to secure the payments of tithes. The instrument by which particularly it tried to exert its authority was the Pastors' Sustentation Fund, of which it had the charge & over which it tried to exercise an undue control. The ordaining of pastors over the small Churches at Belapûr & Khokar, which were in connection with the Union, greatly increased the monthly expenditure. And at the same time, there was considerable decrease in the sum collected each month by the Ahr. church. A small surplus had accumulated. This was expended, & by last June the Union found itself unable to fulfil its engagements to make up the pay of the pastors to what had been agreed on as their proper salary. After some months of incompleteness & difficulty, the Union asked the Mission at our Oct. meeting to administer the Sustentation Fund, & the Mission accepted the charge. This has clipped the wings of the Union & it is well. There was danger of ecclesiastical tyranny being gradually inaugurated & established.

the younger members of our mission regard the Union as a Presbyterian organization & would be glad to see the churches left to pure Congregationalism.

I think it is well that the Union has not the administration of the Sustentation Fund. The injudicious stringency of the measures that the Union directed the churches to adopt, incited ill will, disaffection & resistence, & did much to prepare the way for the S.P.G. - It was certainly a mistake to think that church discipline s[d] be used in the collection of tithes. It was a mistake to promulgate so many rules - Thinking that legality has the power, which is really held by Love only. The gradual diminution of the amount collected under the legal regime, & then the success of the S.P.G. with soured church members, have administered a rebuff that I hope may prove of lasting benefit to the Union.

Camp Shirdi. 25 Dec. We were a week at Sātral-Pātrē & another week at Rāhātē-Pimplas & now we are at Shirdi for a week. These all belong to the Pimplas District. Sātral is one of our outstations & is in a favorite locality on the bank of the Pera River. There are five nice villages 2 on the N. bank & 3 on the S. within $\frac{3}{4}$ of a mile of our teacher's house. Pimplas is ~~at~~ near the

S.W. end of a rich plain that is 3 or 4 miles wide there & extendends on 12 or 15 miles N.E. to the Godawari R. The water in the hundreds of wells from which the plain is to a large extent irrigated comes to within 12 or 15 feet of the surface. We found the nights damp & chilly, & think that it would be risking health to live on the plain. There is too much irrigation for health. There is a strip of higher land bordering this plain on ~~both~~ each side & beyond there are similar level valleys. These are thickly studded with prosperous villages. I don't wonder that the Barkers were enamoured of the district. It is a great pity that a spot on one of the dry ridges was not selected for the site of the mission house. The beautiful stone chapel is in good repair except that the cloth ceiling has been torn by squirrels &c. I enjoyed preaching in it very much last Sabbath. There was a good audience, some who are interested coming from 5 miles distant. We have now encamped in their own village & are to have ~~the~~ a Communion season here next Sab.

These plains are now covered with luxuriant crops - principally wheat. Grain is cheaper this year with us than it has been for twelve years, but the scarcity in Bengal &c will probably bring up the prices after awhile.

8

Our teacher, who was at Wambori ~~& is to be~~ station-ed at Kolhar, in this district, for 1874. came to me here yesterday, & told of the S.P.G. doings at W. a week after we left. The Missionary Williams came & baptized fourteen, - gave them a fine dinner &c. One of them Khandobā is an older brother of Sonājī whom the Union licensed in Oct. & who is stationed at Barsi. S. labored with & prayed for his brother. & three months ago was very anxious that I should go to W. & give an opportunity for him to be admitted to the Ch. before he (S.) should go off to Barsi. On ~~our~~ going to W. I looked K. up & had a faithful talk with him, but found that since S. went away he had married a young wife, his old wife (their children & grandchildren still living with him. We saw the young wife, & so I gave him up. Since then at Gahu, we met his old wife. She was just starting to go back & live with him. She said he was "a jackass" & sundry other things, that are more frequently said in Marathi than in English. But she said ~~that~~ she must go back to him. The two wives were there when K. was baptized by Mr Williams. And yet they say that they don't receive persons with two wives, "The one last married must be put away." Mr W. has shown that he has two sides. & these things are thick with thorns for us. Unscrupulous, requiring only to commit the Lord's Prayer & 10 com^ts. - offering worldly inducements, trying to decoy our church members & mission agents, & giving salaries double in some cases to what we should give or did give the same men, the S.P.G. is our great hindrance in bringing our churches up to the state of self support & spirituality we desire & that they are gradually tending to.

Yours in the Lord's service S. B. Fairbank

Ahmednagar [illegible]
Rec'd Feb. 11. 1874.

Amrāpūr, Ahmednuggur District.
14 Feb 1874.

To N. G. Clark D.D. Sec A.B.C.F.M.

My dear Bro., // We have been encamped here, 34 miles N.E. from Nagar for several days. It is a good centre for our work. Four men from the Mahārs of this village (Amrāpūr,) were rec'd to the Dedgāw church in Jan. & their wives, with others, have asked to be rec'd. Two or three of the Mahārs of Sākegāw, 3 miles S. from here, ~~have~~ two interesting & influential young men of Shewgāw 6 miles N.E. & two men of Malegāw 4 miles N.W. have expressed their wishes, most of them publicly, to profess Christ in whom they believe. The Mahārs in all the villages around are very desirous to hear the truth as it is in Christ & we find very attentive audiences among them. I have had exceedingly interesting meetings in the evening for five successive days, with about 50 hearers in the Mahār chāvdī (rest house) here. They are poor & are away during the day at work for the turnpike road which government is repairing, or gleaning in the wheat fields, or doing any ~~job~~ thing they can find to do, by which they may earn a few pice or some grain for food. Their clothing costs very little.

"The evenings are now dark, & we have used three of them for instructing large audiences in three villages with the help of the Magic Lantern. I have a series of pictures on the Story of the Prodigal Son, & a series on the his Story of Joseph, besides several individual pictures to illustrate scriptural stories & parables. These, with Eidotropes, Chromatropes, pictures of birds, beasts, fishes, &c. are very attractive to the people. The people residents of this village are four fifths Mohammadans, & it is hard to get a street audience of 25 & keep it for a quarter of an hour; But more than six hundred sat for an hour & a quarter, with decorum & silent attention, while I discoursed of Natural Theology, temperance, true morality & the Christian truths that cluster around the story of the Prodigal Son.

But since we ~~[illegible]~~ came out on this tour we & all our Christian community have suffered a great discouragement & shame. K. The daughter of L. one of our old catechists, was some years ago found guilty of adultery & divorced by the Eng. courts. She has since decoyed several men of whom we hoped better things into a mesalliance with her. And now D. J. (a member of our late Theological Class, has left his nice wife & four interesting children, & married her by the secondary ~~wife~~

marriage (Mohatar) rites of the Hindus. She was living at Nagar when his class completed its course & suspicious circumstances with regard to her, prevented his being licenced with the others of his class who were licenced by the Union. He was the best scholar in the class, but never manifested much Christian feeling nor had success in winning souls. From what we hear, we fear that K.'s father, who has been a catechist for some 15 years was a party to & took part in the celebration of this scandalous marriage. L. is a man inclined to use cant, professing a humility so extreme as to suggest hypocrisy, but very forward to talk & pray in meetings of Christians & always going from village to village to preach. But he has not given me satisfaction. I had my suspicions awakened with regard to his complicity when K. first became an adultress, but could find no proof that would confirm my suspicions, so I have waited for some development that would clearly show that my want of confidence in him was well founded. I think, that the mission will regard the circumstances that I expect to lay before them as soon as I am sure they are susceptible of proof, will lead the mission to agree with me that he should be a catechist in our connection no longer.

Camp, Kūkānē, 18 Feb. My time has been so occupied that I have not written daily in th letter as I thought to, & now it is time for sending off our overland letters for this week. So I will send what there is. & as our report for '73 is likely to be printed in time for this mail, you will learn by my portion of it some things that I would have written but for the fact that you wd. soon have them & read them more easily print.

This afternoon the chapel at Dedgaum which has been rebuilt, ostensibly by the church but by the pastor (Malipatrao), we helping by an allowance of about $120. (currency), is to be dedicated this afternoon & I shall go & take part. D. is four miles S. from here. ~~A part~~ The programme of the ceremony ~~[illegible]~~ includes a dinner – after the English style – I fear it is regarded as the most important part.

We are all well. Glad that times are easier in Am. Glad that our treasurer has found his counterpart & is again complete. May their union be blessed in every way.

With the best wishes Yours in +

S. B. Fairbank

Recd. Apr. 11

ans. July 29

Ahmadnagar 30 July 1874.

Rev N. G. Clark D.D.
Sec'y A.B.C.F.M

Dear Bro. One item in our mission's estimates for 1875 may seem to you rather large. We asked for Rs 4.405 on account of Tours & Travelling & among the items which foot up to this am't are Rs 300 for touring of myself & family & Rs 500 for travelling for health of do. There is so great a demand for our efforts among the villages that we intend to give all the time that is available for the purpose to tours & if allowed to be in that work as much as we have been during the last twelve months, all the Rs 300 will be required to pay the expenses of moving our tents & their furniture from place to place.

The hot season always affects my health unfavorably & we have concluded, after varied experiments & much thought & prayer, that a wise economy requires me to be away from the Dakhan, usually during most of the hot season (1 Mar – 15 June), & sometimes to go at that time to a climate which is not merely preventive of disease, but recuperative. So we have a plan for spending the next hot season on the Pulney Hills - & it is in view of this that the Rs 500 are asked. I think that were the case before the Prudential Committee in all its merits, ~~that~~ they would agree with us in thinking it best for me to use such means for the preservation of vigorous health. Mrs Fairbank does not find a change to Mahabaleshwar useful to her, & she did find a former visit to Kodikanal highly beneficial. So I hope, though I could most heartily wish that we cost the churches less, that our estimate will be allowed.

The last mail brought the very gratifying intelligence of progress toward the appt. of Bro W. O. Ballantine as a medical missy of the Am Bd. & we look forward with earnest desire to the time of his joining us, hoping it will be possible for him to come in company with the Humes whom also we greatly rejoice over. The medical practice I have found it necy to undertake has grown on me when I am in the Godavari Valley. Here I send all applicants to the Govt. Hospital. Dr B. will have enough to do & I hope he may season it with the grace of Christ most thoroughly. I am hastily but most truly Yours in this service S. B. Fairbank

Ahmednuggur July 30, 1874.
Rec'd Sep. 14.
Ack Oct. 3.

Wadālē Dist. of Ahmadnagar 1 Feb 1875

To Rev N. Clark D.D. Sec. A.B.C.F.M.

My dear Sir. The pastors have been slow in sending in their reports & statistics for 1874, & one of them is still to be heard from, but I will write you a report of last year & fill in the figures when I hear from him. We are on a tour in the Valley of the Godāwari, spending a week at one place. And we are glad to have been allowed to spend our week here which closes today in a house; for the week & indeed the whole month of Jan. has been very cold & windy. But we shall D.V. go into tents again tomorrow at Nawāsē, & the following week at Eloskar, & the next at Khairi Nimgaon, where there is a little company of Christians ~~that~~ & where I lately sent a school teacher; though I have never been there myself. Had Dr Ballantine arrived in the autumn, more of our encampments would have been in the regions "beyond" our old beat.

"Twenty years ago Drs. Anderson & Thompson were of the company that made a tour over the ground we shall traverse for the next fortnight. At that time, before we came down into this Valley by way of the Imāmpur Ghāt, we climbed ~~the [illegible]~~ a large hill of the range that bounds the Valley on the South & took a survey of these vast plains that compose the Valley of the Godā~~wari~~vary. It was a clear day. The hills containing the Cave temples of Ellora, & the adjacent hill fort of Daulatābād, sixty miles to the Northeast, as well as the hill forts of Ankai & Tankai, eighty miles to the North, all of which help to bound the valley on the North, were plainly seen. The rest of the horizon, from the Northwest round of the East, seemed an unbroken level. As we looked admiringly over the broad prairie-like expanse, & determined the sites of some of the mudwalled villages by means of the clumps of trees around them, Dr Thompson proposed that we call the hill "Pisgah", as it gave us a view of the Promised Land. And there we knelt, & prayed that the Lord would give it all to His people for a heritage, & that all who dwelt in it might learn to serve ~~the Lord~~ him. ¶ "Three years afterwards this house was built for us. It is fourteen miles N.N.E. from that Mount Pisgah. We made it our home & centre of work for twelve years. Others of our mission came & lived in the Valley, at Khokar & Rahuri & Pimplas. Outstations & schools were multiplied, & at the end of those years, there were Christians living in more than ninety villages. They were much scattered, but were gathered into fourteen churches, with a membership of 305, nine of which had settled pastors.

"But, in the providence of God, the Missionaries were removed, though the work of Christianizing the district had only begun. For the last three years the superintendence of all our mission operations in the North East of Nagar has come on me, & Mrs Fairbank, & it has demanded a large portion of our time & strength.

"We have found Ahmednagar the most convenient centre, as the made roads from all parts of the Valley enter there, & the distributing post office for the whole Zilla is also there. But we have lived, as much as practicable, in tents for the sake of special efforts in villages where there was particular interest or particular need. There are fine old Mango, or Banyan, or Tamarind, or Margosa trees near many of the villages, under which we could pitch our tent. These give better shade than the Palm tree under which Deborah dwelt.

¶ "We were encamped in the Valley 86 days of the first half of 1874 & 48 days of the last half. We usually remained a week in one encampment. We uniformly chose places where evening meetings would be well attended. Mrs Fairbank would find what part of the day would be most convenient for the women, & would hold meetings with them then. I would visit adjacent villages in the mornings. But my great desire & effort in each place was to make the series of evening meetings, not only profitable, but, by the blessing of God, the means of salvation to those who attended them. These meetings were uniformly held in the Mahar or Mang chaudis. They were well attended, & the audiences were usually serious & attentive. But I have not been allowed my heart's desire & prayer in seeing my hearers at once repent, & take Christ for their Savior & so find Salvation & peace. This is my great sorrow. It does not satisfy me to have men come & ask to be received to the Church. This is so far desirable, & this is many cases been attained, but it seems as if even Hindus should they believe with the heart, would manifest more emotion in religious things than those who are received to our churches, usually do. We need the prayers of God's people. There are hundreds, perhaps thousands in the valley of the Godavari who are intellectually convinced of the truth of Christianity. They need the rain of the Holy Spirit on their hearts to make their dry belief living.

1 "There are now thirteen churches in the valley. Nine of them have settled pastors, & three of these act as pastors for the remaining four churches. The aggregate membership of these churches at the end of the year was 354 there being a net gain of 42. 65 were received on profession of their faith in the course of the year. There is also a net total of 370 baptized as children, in connection with these churches."

I will translate some extracts of the reports of the pastors. Pastor Sadobā Jadhav of the Khokar church writes; "My Sabbath service is attended by the Christians of this & adjacent villages. From 15 to 20 attend. We have a communion season once in three months, & then, usually all the Christians come. Sunday afternoon we have a Sabbath School. Our lessons are from a Harmony of the four Gospels. On weekdays I hold services in the near villages, & when I can, I go to distant villages." In this region there is special need of preaching to the women, & I greatly wish that the Bible woman K. might have a companion. We make collections for church sustentation, for the Bible & Tract Societies, & for the poor. Such of our church members as are employed, give a tenth of their income toward the support of their pastor. Of the rest some give, but not liberally. Six members of our church were years ago suspended from church privileges, because their children had been married by heathen ceremonies. This year they were excommunicated. Two others who had been excommunicated, repented & reformed, & were again received into the church. Two other men & three women were received on profession of their faith. Of these, three, that is a man & his two wives, are of one family. There was division of opinion in the church about receiving them. But they were so earnestly desirous to be received, that the church agreed to it. We argued from 1 Tim. 3:2 that there were men in the primitive church, who were not bishops, who had a plurality of wives. The Aikya had also expressed its opinion that if a husband of two wives has repented he may be received to the church. After prayer on the subject, we received both the man & his two wives."

Pastor Lakshman Sālavé of the Chāndé church writes;— "This year the pastor & one of the deacons made a special effort to induce the people to give of their substance for church sustentation. We went to the various villages & hamlets, & held special services with this end in view. The people are poor. They gave grain of various kinds. Some gave money. The total amount collected, was only Rs 4.9.6. But in giving it they recognized their duty, & we thank the Lord for it."

Pastor Wamirām Ohol of the Rāhurī Church writes;- "According to custom, the Mahars of this village were arranging for a *Pārāyan* (that is a Reading of Hindu Scriptures) by a Gosāvī. But instead of that, they asked me to give them a course of readings from Christian Books. I took up the Pilgrims Progress, & read it through to them in course, with explanations. They showed & expressed great satisfaction, & I am pleased to see that their knowledge of the Christian religion is much increased."

"Those of my churches who receive regular salaries, give a tenth for the support of their pastor. Those who depend on chance work give something, & Mrs Jacob has continued to send us five rupees a month, so that the pastor's salary has been provided for."

Pastor Vithū Bhambal of the Gahū church writes thus;- "There are four villages near me in which the gospel is regularly preached & the people listen well. In D. one of these villages, there are several who are soon to be received to church membership". "I am also acting pastor of the Sātral church. We are thankful that God has blessed this church. Five persons have joined it on profession of their faith, & we expect soon to receive six others. The members of this church are much scattered. They reside in eight villages, seven of which are within twenty miles of each other, but one is sixteen miles beyond the farthest of these. Hence it is difficult to gather all the members together, even for the communion."

Pastor Mahāpatī Ankaipagār of the Dedgāv church, writes that;- "God has blessed us, in that six men & one woman from among the heathen, believed on the Lord & were received to the communion of the church. From ten to twenty attend my Sabbath services. These services are conducted after the manner of a Sabbath School. We began the old Testament, & are now in Exodus. I have preached 192 times on week days in different villages & thus about 2000 of the heathen have heard the gospel. I thank the Lord that four women belonging to my church are employed to instruct their countrywomen in religious things, & that there are four Christian schools in my parish. The teachers of two of these schools are supported by the mission & two are supported by the people themselves."

Near the close of the year a company of Mahārs, belonging to Rāhūri, where pastor Wamirām resides, & another company belonging to Khedle where pastor Hariba resides, were baptized in connection with the S.P.G. Mission. These pastors assure me that the native agents of the S.P.G. promised money to some of those who were baptized & to others aid in worldly matters & by such means brought those who have had no Christian experience to the baptismal font. The promises made are of such a nature that they will not be fulfilled. This is cause of great difficulties to us especially in reference to Church sustentation & self support.

In the Bishop's late charge he took thorough ritualistic ground, advocating regeneration by baptism, sanctification by confirmation, the ~~real~~ reception of the real body & blood of X in the Lord's supper, the use of all the toggery & millinery & postures — & denying any efficacy to intellectual belief or the emotions of the heart, in the matter of salvation. He claims that all efficacy is in the regular succession.

There is a great & growing desire of the outside castes for the education of their children. Their children comprise nearly all of those, besides Christians, who attend our village schools. The children of Christians are the most eager. These schools have been better attended, & the scholars have made better progress during the year 1874 than in any year before of my experience. The people of other villages see this & wish to share in the benefit. Petitions come from all sides for mission school-masters. But the outside castes have been so long & to so great an extent parasitic on the cultivators, that ideas of supporting their own institutions seem very strange to them. They subsist far more on what is given them than on what they produce themselves, & the connection between the services they render & the perquisites they receive is very indistinctly seen. It is very hard for them to come up to our rule of taking a fee of an anna (= three cents) a month from each scholar. Until lately they thought the idea of their undertaking the entire support of the schools they wish for, utopian & impracticable. But six schools have been commenced during the past year, which I have aided only to the extent of supplying the needed books & slates. These six schools were all among the Mahars. The teachers have "boarded round" & have collected what fees they could to provide themselves with clothing. They have clung, against reason, to the hope that the mission will at length assume their support. Five of these schools survived to the end of the year & at least two of them seem vigorous. Our most estimable Collector, Mr Boswell, & his lady found one of these schools in session under a tree. They were pleased to see the interest felt in the school by the people, & with the progress of the pupils in their studies; & they proposed to help if the people would subscribe towards building an inexpensive school house. The people raised a little more than five rupees & they added twenty. The site was selected & a room that will seat 25 scholars is being built. The teacher has however, received nothing but his food & his clothes show signs of decay. His absent family too is in want. So I fear that without a grant-in-aid from some source he will soon have to seek other employment. I have just received a letter from the teacher that has interested me very much, & I will translate an extract from it, as follows:—

"All the Mahārs of this place (Chilakhanwāḍi) have made preparations for the Lord's house. Their efforts have provided 4000 unburnt bricks & some wood for the roof. And they have begun to build the house. A company of Stoneworkers has been encamped for a long time at Telkûdgāw, two miles South of this. I went to preach to them. I read the 29th Chapter of First Chronicles & founded my discourse upon it. They listened to my discourse with great attention, & by it their hearts were opened. That company of laborers made an offering of twenty rupees' worth of stone for the Lads' house. And not only so, but they have hauled it here. They have conferred a great favor. Now I think the Lads' house will be finished in a few days."

I had set my heart on helping at least a few of the many villages that are asking for Christian schools to establish & sustain them. But instead of thus spreading a little this year, your letter announcing the appropriations for 1875 requires the retrenchment of some eight hundred rupees in the expenditure that passes through my hands. I have for years bent my energies to the cultivation of habits of "self-support" among the Christians & their neighbors in this Valley of the Godavari. It is up hill work & there are many adverse influences. The entrance of the S.P.G. with its agents paid on a higher scale than ours has proved the most adverse. But the people give more from year to year for their own institutions & where there is real growth, though it is slow, we find encouragement.

There have been 24 common schools under my care in 1874 whose teachers were supported by the mission. Eight of these were not kept through the whole year. When the scholars of a school became listless & the attendance small & irregular, I sent the teacher to another village. There were 20 schools at the close of the year containing 359 scholars of whom 56 were girls, & of whom 83 were baptized children. This gives an average of about 15 to each school. The attendance last year was more regular than in previous years, but still was not as regular as is desirable. Monthly examinations & my insisting on the payment of fees from all scholars whose parents had any visible means of support have helped to sustain interest & secure progress in study. Rs 68 were received as fees in the course of the year.

The average attendance in the self supported schools was about a dozen in each school at the close of the year.

The two station schools at Ahmednagar have remained through the year in a high state of efficiency. One contains 21 pupils & the other 45. Mrs Fairbank teaches an hour a day in these schools alternately, when we are at Ahmednagar. The boys work an hour daily under the direction of the teachers & to keep the premises in nice order.

Seventeen boys from the Valley are attending the Normal School of the C.V.E. Soc. This excellent institution obviates the necessity of our sustaining a Normal School, & the present efficiency of the common schools under my care could not have been attained but for the training the teachers received from Mr Haig & his assistants.

I have had two of the Colporters of the C.V.E.S. under my care for the last two years. Colportage among these villages is hard work. Often the colr. goes from village to village for a week without selling a tract or a portion of Scripture. But I have done what I could to help in this work because it is very desirable that tracts & SS. be distributed by sale among the villagers. Where there are government schools, the boys are usually eager to buy tracts. But in most such places the government teachers oppose their buying them. Cases have occurred where the teacher came with boys who had bought tracts & demanded that the colporter should take them back & refund the price. The sale of Scriptures is particularly limited. The two colporters in the course of the year sold 21 New Testaments & 61 Scripture portions. This is not encouraging, but a few years ago it was nearly impossible to sell any.

An item that will suggest to you one of our difficulties is as follows. Lakshmanrāw Mahātekar licentiate, felt dissatisfied because another became pastor of the Solāpur church. & as he made trouble regarding the pastor the mission arranged to transfer him on a lower (Rs20 instead of 30) allowance to Satara. He chose to leave our mission & at once was employed by the Free Church of Scotland at Indāpur under the care of Rev Nārāyan Sheshādri, on a salary of Rs 40 a month.

I must close for the mail of today is the last one that will connect with the steamer of next Monday. We are sorry to hear that your health requires a change to Florida. With best regards

Ever Yours in Christ

S. B. Fairbank

Wadale, Feb. 1. 1875.
Rec'd [illegible] 22, March
Reported [illegible]
Ack'd May 8

Ahmednagar, 11. Nov. 1875.

To N. G. Clark D.D. Sec. A.B.C.F.M.

Dear Sir, At our late business meeting, the mission passed a resolution approving of my sending my son Henry to America with Dr Bissell. Henry is 13 years old & large for his age. We would greatly prefer to still keep him with us, but his best good seems to require that he spend some years in America. His health is vigorous & his attainments in study are fair for a boy of his age. He is a member of Pastor Modak's church & we trust is truly a Christian & born of God. But he needs to toughen in a colder climate & to study in classes with American boys, & to breathe the intellectual & moral atmosphere of our Father-Land, to fit him for the work, which we hope & pray that the Master will send him to do in India. Dr Bissell's plan is, to start for America in the end of March 1876. May I ask that you will kindly bring the matter to the notice of the Prudential Committee & inform me if they also approve of our sending the boy to America.

We are doing some things that must be done here before we leave, & are preparing to itinerate "in the Districts" for the next four months. We are to start on Tuesday. Half of our heavy superintendence having been transferred to the shoulders of Dr Ballantine, both Mrs Fairbank & myself shall have more time for work among the heathen, & we propose to ~~begin~~ tent life this year among the villages to the S.E. of Nagar – in the direction of the Bārsī district – It is a part of our field that has been almost entirely neglected, & though some knowledge of Christianity has spread from Nagar & has been left here & there by tourists hurrying through; it needs Evangelization as truly as the "Moghalāī," about which Br Park used to write so much. Indeed after one goes ten miles E. or S.E. from Nagar, he finds that more than half of the villages belong to the Nizām. It seems to me more profitable to work the field we have already claimed, till at least the primeval sod of the best parts has been turned, than to begin another claim at Bīd or Ambējogē.

I must say a word about the work of the Parks, though doubtless your letter of 10 Aug. has called out both him & Br Harding – to report his work & explain matters that I am surprised had not been explained before. "There are differences &c". Park must have scope for his editorial & literary tastes & talents, & he gives more time to his Review & his Almanacs & his articles for the Press (aside from the Dnyānodaya) than any other member of our Mission could do & still work as a missionary. - But Park is doing, besides all this & the work of Secy of the Tract & Book Soc, a work as Lecturer to "Young Bombay" (& "Young India" to some extent) that no other missionary in this Presidency is capable of doing. His lectures are admirable for their purpose. They attract & hold & affect all the young men of this country who live in his range & who know enough English to understand them, and many more who do not understand fully. All of his lectures are tinged with Xy & some are saturated with it. He is doing just such a work as Prof J. Seelye did when in India. He is also a favorite preacher in Marathi, using it freely & idiomatically - And that is more than can be said of some of our younger Mis's. Mrs Park too uses the Marathi as a native, & her gifts as an authoress are marked. The best work in the Sec'ship of the Tract & Book Soc. for Western India has been done by members of our Mission; for Bowen was of us & remained of us in spirit, till he joined the Methodists two years ago. Till Hume became the controlling Secretary of that Soc. we found it necessary to publish tracts largely ourselves. Now, it is necessary for us to publish only such books, as the Bible Baptist, Theological Class Book &c. where some controverted points are discussed. ~~Otherwise~~ For works not specially congregational in tone the Tract Soc. as far as it has funds, supplies our needs, I am sorry that Mr Parks find they cannot or do not ~~it impossible to~~ live within the allowances of the Am. Bd. The reason is tha his expenses for Books & Papers exceed. The Review now pays its expenses. But he says he must ha enough intellectual food. I am thankful that he declined the Editorship of the Friend of India when it was offered to him & hope he will continue to decline such offers, but as his tastes & eminent fitness are that way, & the large salary would free him from all necessity of such economy as we miss's must exercise, I can but hope they will be infrequent. Both Mr & Mrs Park use the pen excessively & though their work is regarde as first rate I think it would be often better if they did less of it. But aside from literary wor they are both efficient, hardworking missionari & are a power in this land for good.

Your letter also speaks of the expenses for sing ladies. The Sec. & Dr Harding will have given the reasons for allowing so much. It seems proper that their allowances should be "proportional" if that is the proper word, to those for families. Probably two single ladies require as much as a man & his wife. But from the climate, or for some reasons that I do not understand, it has proved ~~that~~ married ladies ~~are~~ have been more efficien workers in this Marathi country than single ladies.

With regard to matters referred to in your letter of 31 July I will say a few words. As to collecting fees from the scholars attending the village schools. I have enforced the collection by the teachers under my care of an anna a month for each boy who is not desperately poor. The reasons for remitting the fees are entered in brief on each monthly school report & I decide on the necessity of allowing the remission

Boys who are candidates for the Station at Normal Schools are carefully examined & only a part of those who ask & come are received - This year about 75 from the village schools offered themselves for examination in the hope of obtaining scholarships for next year - More than 40 of them were passed with credit, but we could select only eleven from them in addition to those who were here before & having passed their examinations creditably were allowed to continue the course. The scholarships are some of them sufficient to support the boys, & common clothes are provided gratis. But parents who are able are required to pay from one to two thirds of their board. We are more stringent in our demands this year than we were last & as far as we can see we have pushed this matter of self support as far as we could judiciously. I see no benefit in taking what might be called a fee, from a boy or girl who is supported by the sum rec'd as a scholarship & who has no other means of support.

There is a great & increasing call for Christian teachers among the Mahārs & Māngs of this region especially in the Godāwarī Valley. But unfortunately the number of those belonging to these castes in most villages is so small that only 10 or 12 scholars can be obtained for a school.

Br Harding writes from Bombay that in a letter he had just rec'd, you suggested the possibility of his being able to go to Sholapūr with one of the young men to look after things for a few years to come. The action at our late meeting appointing Br Harding to Sholapūr with the expectation of appointing Mr Bates there also, just coincides with your thought. The Hardings will spend at least a part of the Cold Season in the Barsī District & we shall work part of the season in the district of Jamkhed which separates the Nagar & Barsi Districts. Both districts are on the border of English territory & villages tributary to the Nizam are confusedly mixed with those tributary to the English. I am thankful to say that we are all in vigorous health & the cold season district life, camping it,

has always suited me & mine. [illegible] writes that Chicago sets the debt to
~~[illegible]~~ [illegible] public for the [illegible] of the Board [illegible]
[illegible] in [illegible]

Nov. 11. 1878

Camp Tisgāw, Ahmednagar Dist. 17 Jan 1876

To Rev N. G. Clark DD Sec. A.B.C.F.M.; Dear Sir

In your letter of 2d Nov. 1875, you remarked that "the personal allowances of different kinds to members of your mission, added to the regular salaries, make up an aggregate much larger than in any other mission field, with the exception of the missionaries at Constantinople – the aggregate allowances to members of your mission averaging $200 & in some cases $600 more than that of the members of other missions &c". This struck me as strange & in some way mistaken – To test it, I have written & obtained the scales of allowances in the Madura & Jaffna Missions. These are the only other missions of the Am. Bd. in India & so are those with which comparison is fairest. I am unable to see such essential difference between their allowances & ours. There must have been a mistake made in drawing the comparison & I think it may be traced to the fact that our families contain a total of 25 children & the Madura Mission families have at present a total of only 2 children.

In proposing the reduction of 10% you apply it to nothing but our allowances, *personal* & for *children* & *conveyance*. So these must be the "aggregate allowances" referred to in your letter.

By our scale, my allowances are personal Rs 1740 You propose for
for 5 children 900
& for conveyance 360 Total 3000. this year 2700

By the Madura scale my al.ces would be personal + conveyance — 2000
& for ~~they~~ 5 children 950 Total 2950.

By the Jaffna Scale (as revised for this year) my al.ces wd be
personal & for conveyance 2100
& for my five children 850 Total 2950.

So by these scales, results are Rs 50 (say $25) against us. This is because our allowance for conveyance was raised by Rs 60 (i.e. Rs 5 a month) two years ago. By the allowances proposed for this year 1876, we should receive Rs 250 (say $125) less than they.

Had I only two children (one above & one under 5 years of age)
Our Dakhan scale wd. give me 1740 + 360 + 360 = Rs 2460 You propose 2214
The Madura scale " 2000 + 375 = 2375
The Jaffna scale " 2100 + 340 = 2440
Had I no children
Our scale would give me 1740 + 360 = 2100 You propose 1890
The Madura scale " 2000
The Jaffna scale " 2100

So there is no "average of $200" excess in our allowances on these heads — But these are the allowances on which you propose a reduction of 10%. I for one am willing to have our allowances computed on either of the other Indian scales; although any person conversant with prices in India & Ceylon, will assure you that the cost of living in the Bombay Presidency is higher, & especially the wages of servants are higher than in any other part of India. But I cannot see why my allowances, were I stay in Jaffna District, should be this year increased from Rs 2850 to 2950, & as I am in the Dakhan, should be decreased from Rs 3000 to 2700.

If there is an excess in our favor accruing some other way — on something else than the above items, let that something else be cut. If the phrase "personal allowances of different kinds added to the regular salaries" refers to anything else, it must refer to Houses; Tours & Travelling, including changes for health; Medicine & Medical attendance; & Pundits. Let us then take these up, seriatim.

As to Houses; In both the Madura & Jaffna Missions the houses of the missionaries are larger & better than we have, & they are supplied & kept in repair by the Am. Bd

We are allowed Guards at Rs 5 a month. But these are bona fide guards & not personal servants. My guard cannot live on Rs 5 & I give him 3 more each month — He renders some service for it but not so much as a boy on Rs 3 would do.

As to Tours. My expenses for tours & repairs of tents last year were Rs 274 — We were out 114 days. No other family itinerates so much as we do. Only one other family asks an allowance of more than Rs 200 for tours including tent repairs. In the Madura Mission I understand that each missionary may expend up to Rs 240 for tours. This extra expense on tours is for conveyance of tents & their furniture & necessary baggage, & for a carrier to communicate with the station.

As to Travelling on Mission Business or for Health, we use as cheap conveyances as may be, travel Second Class by rail &c, & we charge what is actually expended extra to our own conveyances. The Mission houses at Mahābaleshwar are kept in repair by the Mission & so they are at Kodikkanal & at Pt Pedro &c on the sea shore in Jaffna. I don't know whether the allowances in those missions for going & coming are less or more than their real expenses. In the Madura Mission most of the families go to the Sanitarium yearly. In the Dakhan most of the families go to the Sanitarium only once in 2, 3, or 4 years. I am sorry to say that in my case (not my family's) a yearly change in the hot season seems necessary.

Medicines & Medical attendance are provided for in all three missions. For my family & practice (which I last year paid for myself) the yearly expense on this head has been less than Rs 50.

As to *Pandits*, Clerks & Copyists, the Madura missionaries have writers who understand English, called *Munshis*. We have only *pandits* to help in acquiring & improving our Marathi, & to write or correct or copy our literary productions in the Marathi language. My expenses for *pandits* have not averaged more than ten rupees yearly for several years. I have asked each year for Rs 50 or 60 hoping in vain to find time for the preparation of some tracts & school-books that would have needed copying by a good grammarian. So the money has yearly reverted to to the treasury & lapsed.

In all these items we try to be economical & we charge in our accounts only what we expend.

Now I am sure that you will agree with me that the proposed reduction of the allowance of your Marathi Missionaries was suggested by some mistaken view of the facts on which a comparison was based. And so the result is partial & cannot be satisfactory to you or to us. I make no doubt that it should be & will be reconsidered.

From my first connection with the Marathi Mission the allowances have proved ample for our necessities — allowing us to give a tenth for religious & charitable purposes, & also to save something each year. No other family has enjoyed, on the whole, as good health as mine has, & it is proper for me to say in order fairly to ventilate the subject under review, that I think my wife is unequalled for securing the most comfort for us all with the least expense. There is a minimum of waste in our house.

Some families in our mission have failed to live within their allowances, though they claim to have made every proper effort to do it.

We could live on less than we do by employing less servants. But we do not employ idlers. We do not employ one for the name of it or because the English do. If we employ less it will require us to do work now done by them, & to take time & strength for it that are now given to "the work". I do not think it would be true economy for us to spend less for food, nor respectable to spend less for clothing. We have always indulged in a good supply of Amn Newspapers — & this last year in some standard books as the Life of Moody & Sherring on Protestant Missions in India. But I have regarded this as less a luxury than a supply of such mental & spiritual food as we & our children require & really need. For we live much of the time (I may say *most* of the time) *among* the Hindus.

Allow me to suggest that the three scales of allowances to which I have referred, & the reasons for their variety be carefully considered, compared, trimmed & equalized & that a scale be prepared that shall apply to all three, that is to the two Tamil Missions & the Marathi Mission. And even this year let nothing be carried into effect that savors of partiality.

Your favor of 3d Dec. reached me 14th Jan. I will try & write some letters such as you ask for. I have written less than I should have done, because I thought I could spend my time better than in writing letters to be merely acknowledged, filed & bound for possible reference. I had concluded that I could not suit the Editors. The capability of writing well for the papers is a special gift. Mrs Fairbank has felt very much so with regard to her letters.

I wrote to Rev A. W. Fiske of Fisherville on 8th Dec. His letter to me had been mislaid. I most fully – ate "umble pie" – enclosed a nice Marāthi letter from the teacher of their school & my translation of it into English &c.

Hoping & Praying that you may have health for the special cares of this year, & with our cordial regards, I am

Yours in this good work

S. B. Fairbank

Ahmednuggur, Jan. 17. 1876.
Rec'd March 1.

Ap. 24

Camp Tisgāw, Ahmednagar District,
14 Jan. 1876

To Rev N. G. Clark D.D. Sec A.B.C.F.M.

Dear Sir; We commenced our cold season tours in the middle of Novr. At our second encampment there was heavy rain in two nights. Our tent has two rooms. The one we use for our bed room has a flat roof. We had only time to carry our mattrasses into the other room before the water was pouring through the roof. The tents & other wet things were dried in a day or two & perhaps none of us suffered in health from the exposure. But some of us have had intermittent headaches &c, since & have found it nec'y to use quinine freely. Now we are all well. The weather is not *too cold* for comfort, though in the morning when the thermometer is between 50° & 60° Fahr. it is necessary to run about to keep comfortably warm.

We have a school here & there are several Mahārs who seem almost ready to be saved through Christ. The teacher Pātyābā greatly endeared himself to the people here by giving medicine & visiting the sick when the cholera was rampant, last rains. I have very interesting meetings in the Mahār *chāudi* in the evenings & Mrs greatly enjoys meeting the women when they come home for their morning meal. These Mahārs has felt very much so with regard to her letters.

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I heartily wish that the Am. Bd. & particularly that the Sec's & Prud. Com. could go through the length & breadth of this Valley & visit these villages in which Christians & inquirers reside. Their condition is peculiarly unfit for the development of self supporting Christian Institutions. They are so scattered & in their poverty the struggle for sufficient food is so absorbing that both mental & spiritual development is sure to be slow. Of course God can pour out His Spirit in such manner on all the castes that large Christian communities will be formed & then social influences will help the development instead of smothering it as they do now. A missionary in Turkey wrote of his scattered through a city, remarking that this condition though ultimately good for the city, was not good for the present condition of the church. What would he have said of our Dedgāw church, with 41 members living in eight widely scattered villages, the outside ones being twenty two miles apart? Or of our

Sātrāl church with 24 members in nine villages of which the outermost are thirty six miles apart? What social power or esprit-du-corps should be expected in a church so constituted? The force of numbers & power of sociality has in our Christian community almost no opportunity of manifestation except at our Oct. Anniversary meetings at Ahmednagar.

I think that this scattered state is a sufficient reason for the large number of our mission agents. The number is large for the community, but is very small for the extent of country occupied.

But the per centage of church members supported by mission funds is not so large as our friends in America seem to suppose. There are thirteen churches in this Godāwarī Valley. Our Missionary Stations occupy a region fifty miles long by forty wide & the work scintillates beyond on all sides. I cannot give the exact number but there must be fully eight hundred walled villages in this tract, which are situated from one to three or four miles apart. There are nine pastors, fourteen Bible readers, nine Bible Women & twenty two school-teachers in this tract. These form part of the 373 church members that were in the churches at the beginning of this year.

I will give a table that will show exactly how many of these church members are supported or aided by mission funds.

Names of the Churches	Number of Members	Pastors aided	Others supported or aided by Mission funds	Pastors' wives	Others dependent on those aided	Number of those not sup. or aided
Rāhūrī	30	1	5	1	2	21
Wāmborī	20		2		1	17
Shingwē Tā	25		2		2	21
Gahū	14	1	2	1	1	9
Sātrāl	24		6		4	14
Belāpūr	14	1	1	1	1	10
Khokar	41	1	4	1	2	33
Panchegāw	31	1	4	1	6	19
Newāsē	8					8
Sonai	55	1	4	1	6	43
Chāndē	38	1	9	1	6	21
Dedgaw	41	1	6	1	2	31
Shingawē Tā.	32	1	2	1	1	27
Totals	373	9	47	9	34	274

None of those in the last column are supported as servants of missionaries.

Four more teachers are aided by private individuals.

Two young men ch. members, who are supported while attending the Station & Normal Schools are included in the 3d column.

The no. aided is large, but including all other church members who belong to their families (or are dependent on them) is $\frac{99}{373}$ or less than 27% of the church membership.

So it is hardly fair to say that most of our church members receive some pecuniary aid from the mission. Mrs F. & I have carefully gone over the lists of church members, name by name, & prepare the above list. We are acquainted with the condition of every one. The table is reliable. I can write no more by this mail. Yours in Christ

S. B. Fairbank

Ahmednuggur Jan. 14/1876
Rec'd Feb. 22.

Camp Jalgāw 33 miles N.E. from
Ahmednagar, 2. Feb. 1876

My dear Dr Clark

It will be a month tomorrow since we began this tour & we expect to spend a week here & a week at Pāngarmal between this & Nagar. There is no special interest either here or at P. - But both are good centres for preaching excursions & offer fair audiences for evening meetings. And there is one place, Dêwṭâklî, 8 or 9 miles N. from here where some men are specially interested. I intend to go there as early as I can on Friday & spend the day with them. Both Mrs Fairbank & myself have had a great many very interesting meetings in the mostly uncultivated portions of our field that we have visited this season. The audiences have been small# seldom exceeding fifty hearers & though many have shown intense interest in the meetings & have professed their humble faith & joy & peace; something has come up to show that they were not established in the faith ~~so~~ nor joined to Christ as to abide in Him. They need instruction & sympathy. Neither of them can read - & it is only when a Bible reader comes to their village, that they hear the Word. They know only the rudiments of Christian doctrine, & scattered as they are, it is a problem how they are to be taught more. They importune me

larger audiences of another kind, collected by the help of my magic lantern, sometimes up to 600 hearers, but in which I never saw any manifestation of special religious interest.

for school-teachers. And devoted school-teachers men, teaching their children as well as instructing the parents in the truth, are just the agents I would like to send them. But they are so scattered - one here & two there - And they find it difficult to secure enough food - None of them have enough clothing. If I send a teacher I must mostly support th

// "Dedgāw has been ~~for many~~ one of the most important Christian centres for many years. It gives the name to one of our churches, though the 41 members of that church reside in eight villages, of which one is 10 miles W., one eight miles N.W., one, six m. N.W., two 6 m. N., one 4 m. N.E., & one 12 m. E. from Dedgāw. I think a member rec'd in 1875 belongs to still another village to the S.E. but I am not acquainted with him. The members are all from the Mahar caste. The pastor Mahipatrāw, resides in Dedgāw & is an excellent, reliable man, whose praise is in all the churches, but who is not a fast man, in any sense. One of our most flourishing schools, through 1875, was in D. For several successive months there were a dozen scholars who paid the required fees of an anna each. The schoolhouse, which is ~~in~~ near the Mahār Wāda, is used as a chapel also. The scholars are all from Christian & Mahār families.

"Just now this school is to be broken up. All the families ~~from~~ which send scholars are obliged to go somewhere else to obtain the means of subsistence. The story can hardly be appreciated by those who have not studied the political economy of Hindu village. The Mahārs, excepting those who, by becoming farmers ~~&~~ artisans &c. have ceased to be really Mahārs, subsist, as far as they can manage to, on the gifts & leavings of the cultivators. They have their duties. At least one must always be in attendance at ~~the~~ the village gate, — or at each gate if there is more than one. Others must be ready to carry the baggage of government officials & others who are travelling, ~~about~~, & to run with messages, act as guides, collect the dues to government, sweep around the houses of their special patrons &c. &c. If they receive anything for these duties from the parties aided it is regarded as bakshish. Their pay consists of what they call haks. Each ~~day~~ evening the gatekeepers go from house to house, calling out zohār, which is their term of salutation to those above them. The remains of the family meal (often it was a good deal) is given them, & this is divided among those who work for the present year for the village. If an animal dies, they must haul it away, & they get the skin, & eat the meat of such ~~animals~~ as they regard clean. The hog is unclean to them, though the Mangs eat pork. They do not even receive the hides of horses & donkeys

In harvest they go from threshing floor to threshing floor & from field to field & claim a portion of the unthreshed bundles of grain. They also get a meal of roasting ears now & then, before harvest; And they, in company with the whole population, eat great quantities of green *gram* (Cicer arietinum). This is begged or taken. They are allowed to gather grass, & such weeds as cattle will eat, from among the growing crops. This they bring on their heads to the village & sell to the villagers or travellers. Since I came to India *30* years ago (the *30* years will be completed next Sept.), there has been constant struggle & litigation between the Cultivators (*Kûnabis*) & Mahârs with regard to these *haks*. Of late the magistrates utterly refuse to interfere, referring the Mahârs to the Civil courts. And many judges decide against them; Or if they get their case in court, it is almost impossible to secure the execution of the decree, so as to make it really advantageous. Probably half of the Cultivators do not give *haks* at all, & the rest give far less than they used to. It has been well known, for a long time, that Mahârs would poison *cattle* with arsenic, both for the meat & hide & also ~~because~~ to coerce the Cultivators who refused *haks* of other kinds. For two or three years many cattle that died have been sent for examination by the medical officers of Government, & a large proportion have been found poisoned with arsenic. Now, in many cases, the cultivators refuse to give ~~the~~ carcases to Mahārs. Some demand back the hide. Some give their dead animals to Māngs, or bury them themselves. So the haks of Mahārs have gradually faded, till there is little left but the name. In some places they have continued to ~~do~~ their ancestral work for several years, with no compensation, hoping that government would interfere, or that somehow the good old times would come back.

"Last year there was great mortality among cattle. A peculiar plague prevailed, in which the meat became green in spots, & offensive, even before death. Many cattle died of it at Dedgāw and. The Mahārs were charged with being the authors of this mortality. In vain they said that their own cattle died of the same plague, & that the meat was of no use to them, as it was not eatable. The belief of the villagers was that the Mahārs killed the cattle by sorcery, in order to frighten them into giving their haks regularly & fully. They refused all haks, forbade the Mahārs to gather grass &c in the fields, & refused to employ them ~~in any way~~ to plow or watch grain-fields, or in any way. They have persistently held on in this course till the Mahārs are starved out & must go where they can find work & food. It is a transition state with the Mahārs of many villages. I think, ~~that~~, as the final result, the Mahārs will take a higher place in the social scale, & will improve as they become less dependent. But the present is an unfavorable time for running educational & Christian institutions as if they were established. Really very little is established." //

"You have doubtless heard of Rev Babā Padmanji, who was pastor of the Free Church of Scotland's church in Poona, for several years, & now supports himself as a literary man - His dictionaries from Eng. & Mar. & from Mar. & Eng. probably furnish him principally with the means of living. He ~~edits~~ is proprietor & editor of a monthly magazine called the "Satya Dipakā". In the last number of that magazine he describes a visit he made last Dec. to some of our village churches. I will translate the article. He writes as follows—

"Last December we went with our family to see the churches of the American Mission that are in the Godāvarī valley. First we went to Wadālā, ~~which is~~ 26 miles from Nagar. There is a bangalow of the American Mission there & Mr F. kindly allowed us to occupy it. We made it our base of operations, & from it visited the Chāndā church, of which Rev. Lakshmanrāw is pastor; the Shingavē church, of which Rev. Jayarām Barsē is pastor; the Dedgāw church of which Rev. Mahipatrāw is pastor, & the Sonai church, of which Rev. Haribā is pastor. There are about 125 members in these churches. There is a school with its teacher at the centre of each church & in some places there are men & women who preach to the Hindus. We greatly enjoyed visiting them all & felt great satisfaction in seeing their condition & habits of living. Calling to mind the class from which this people came out, & comparing their former with their present condition, the difference appears like that of the sky from the earth. The Mahars & other ~~low~~ castes esteemed low, which follow the Hindu religion, are oh, how dirty! how lazy! ignorant & immoral! And when those very persons come into the Christian religion, how different they appear! Their polite~~way~~ ways, their respectful behavior, their knowledge of God, their faith, their loving words, &c. fill the mind with satisfaction. I do not say that ~~they~~ their improvement is in every way complete. The smell of their old habits & customs is still perceptible, but they are trying to remove it entirely."

""The pastors of these churches are fairly educated. ~~They~~ ~~[illegible] They~~ It is fair to say that their education is as good as is usually attained in the Government Vernacular schools, & besides they have acquired sufficient knowledge of the theology of the Bible for their work among the villages. They are pious & virtuous. They secure respect & weight among the Hindus of their villages. I write these things advisedly. Their houses are small but neat & clean. They are careful to dress neatly, though they must [live economonically."

""Some suppose that all who become Christians receive work from the mission & have no other resources. This is incorrect. The mission has need

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of employees. So has government. Without them government could not be administered, & no one complains of those who undertake government work. Well, there may be about 20 of the members of the churches we visited who are employed by the Mission. The rest secure a subsistence by various occupations."*

"The pastors of these Churches assemble once a month at each others residences in turn. They have social worship, & conversation & exhortation, & incite each other to good works. Then going through & through the villages they preach the Gospel. This practice is first rate & profitable."*

"We have space for only a little about this tour we made. We had not time to visit other churches; but we thank God for what we saw, & wish to express our gratitude to the pastors & Christian brethren who so handsomely entertained us. Our Christian brethren & sisters in Wadālé received us most kindly. Especially the school teacher Mr A— arranged [illegible] &c. accompany us in visiting the places & took care of us in every way."

"The head master of the Kharawandi school (Government) invited us & we examined his school & were pleased with the progress of his pupils."

"We have some suggestions to make ~~to make~~ in another article to the Christians who live in the rural districts. Now we can only say that these churches, & the Hindu communities of this district, are under immense obligations to the American Mission. By their efforts these people have turned to God & they are in return an ornament to their benefactors."*"

This letter is intended to be in the line of information that you asked in your late letter to me. Mr Bāba's letter containing
It s'd be copied but I hope you will be able to make it out.
is so — With best regards I am Yours in Christ

S. B. Fairbank

Ahmednuggur, Feb. 2, 18
Rec'd March 15.

Ahmednagar (on vacation at Khandala)
Bombay Pres'y W. India 20 May 1876

Rev N. G. Clark D.D. Sec A.B.C.F.M

Dear Sir; I have the pleasure to inclose the Minutes of our May Mission Meeting, including our List of Estimates for 1877. I must add some explanatory notes.

The Estimates show what we think it desirable ~~to~~ on the whole, to expend. Each item was scrutinized & not one was allowed for which the mover did not give reasons that satisfied the mission as to its desirableness. A great many more items would have been added, had it seemed at all likely that the state of the Treasury next fall will admit of your allowing more items than we send. Still we have proposed some things, as for example the new schools, which, though much needed may be postponed as they were this year, till Providence shall allow us the means for their accomplishment. The list has been carefully & economically prepared & we *hope* it may be allowed without reduction.

You will see by Res 5. that even under the pressure of the large reductions called for this year, the number of Native Agents we could bring ourselves to dismiss was very small. We had at the previous Oct meeting, sifted the Native Agents & dismissed one teacher for immorality & one because he failed to pass in the July exn. on the studies appointed by the Mission.

So much has been written by different members of the Mission with regard to the reduction in our personal allowances, that Res 1. will not surprise you - nor does it require any farther remarks from me.

Res 13. hints at the depreciation in the value of the Rupee, which makes our allowances less valuable in regard to the purchase of all articles that come from Europe, & is likely to continue & to enhance the prices of articles produced in this country, after a while. The value of a rupee is now less than one shilling & tenpence, instead of two shillings which is about its normal value. This depreciation is not supposed to have reached its limit, & the amount of premiums accruing to the Treasury of the Board from the Sale of your Bills of Exchange, is likely to be more than Rs 7000 rather than Rs 6000 as indicated in this resolution. All this is direct gain to the Treasury of the Am. Bd & it is partly a loss to us - so much so that we think you will see the justice as well as the grace of allowing the Rs 1569 that we have been unable to provide for.

Res. 20. Br Park has hired tents for the past two years' touring seasons. Hiring is not economical, as the rent of tents for three years, will buy a suite that carefully preserved will last for fifteen or twenty years. You will notice an item of Rs 100 in the estimated expense of Br Gates tours for 1877, that is also intended for the purchase of a tent.

Res 22. The health of Rev R. V. Modak was so poor that we were glad to allow him a vacation of three months in the beginning of this year, & provide in one way & another for the supply of his pulpit. But we could not help him pecuniarily at all, in this year of reductions, as to the extra cost of travelling for his health. But in view of his statement, it was thought proper to ask it for 1877, to relieve his embarrassment in part.

Res. 23. Only Rs 200 of the Rs 550 are asked in the Estimates.

Rs 24. The Rs 100 are provided in part by the sale of our Geography &c., & it is hoped that enough of the Arithmetic will be sold this year to make up the Rs 100.

Rs 31, you will notice, is proposed for the sanction of the Prudential Committee. It would have been accompanied by another, asking for Rs 20 per month for the first child, in the Dakhan, but that the call for retrenchment is so urgent – We determined not to ask for more, though the "average missionary" finds himself unable to bring his expenses inside his allowances.

I am sorry that the item of Rs 150 for the aqueduct in the Mission House yard, was not inserted in its proper place, in the estimates. The proper total for "Houses &c" is Rs 11.158 as in the Summary. Of this, Rs 4050 is for the Pānchgani property, which Mr Wells thought, from your letter to him, that the Committee would now sanction.

I think that Mr Park said he had written to you (or would write) about the new arrangements of the Bombay Tract & Book Soc. for the relief of its Secretary, & of his consequent plan for renting a house.

It is likely that other matters require explanation, but I hope not. It is not easy for me to look at the Estimates &c. from your stand point. But if you will ask for explanations, I will try to give them.

We are to leave this place on the 26th, & return to Ahmednagar. Khandāla is far more accessible than Mahābaleshwar as it is situated on the G. I. P. Railroad, while Mr. is 74 miles from the nearest railway station. We have found Khandāla cool & invigorating this year, though we hear that this hot season in the Dakhan has been unusually hot & trying. We are all in vigorous health & hope to keep it in Nagar. I have not time for any more by this mail. Trusting in the Lord for help in our special work, & for sustaining the Am. Board in its present need & straitness I am Yours in Christ S. B. Fairbank

Rev. S. B. Fairbank
Ahmednagar, May 24/76.
Rec'd July 3.

[illegible]

(Wadāle) Ahmednagar 1 Aug 1876

Rev N. G. Clark D.D. Sec'y ABCFM

My dear Brother; — We are enjoying a visit at our old home, where we lived for more than twelve years of our missionary life. We have been here for two weeks & expect to stay a few days longer. The principal reason for our coming here now, in the rainy season, was to instruct our school-teachers in some studies on which they were to be examined. The Yearly Examination. With only books for their teachers, they do not understand many things which the living voice soon makes clear. Some of the teachers could be here only for a day or two but seven were here for a week & we gave our time to teaching them. They studied enthusiastically & made excellent progress. Their lessons for this year were in Gen. 21–30 chapters, — The Chapter on Faith ~~in~~ our translation of Coggswell's Theological Class Book, — A portion of Barth's Hist. of the Primitive Church, — Arithmetic (on Interest Discount Partial Payments &c) Reading difficult papers in the Cursive Modi character, & Writing from dictation in the same character, with reference to both correctness & the hand-writing —

The examination was held on Friday & Saturday. The one who was best prepared obtained 91 marks out of the 100 required for perfection. The two lowest obtained 43 & 44.

No other of the 15 gained less than 68 marks. This was a great advance on the examinations four or five years ago.

Schools

There were deputations here with urgent petitions for school teachers, to teach in their villages where there are no schools now. Pimpalgāw, 3 miles N. of the residence of Pastor Sayājī is the most promising of these villages. The deputation said that the timbers for the roof of their schoolhouse are ready & that the house will soon be ready for use, — also that they would pay the fees we require, but could not support a teacher themselves. It is vain to think of aiding all that apply. But in this Pimpalgāw, & also in Mānzari, there are Christians residing, & they need instruction as well as their children. Schools are likely to succeed in these two places & I am very desirous to supply the teachers. As the Am. Board cannot help them this year, I must try & get the means for it from other sources.

The Chāndè Kirttan Club.

On Friday evening we listened for two hours, to the singing of the Chāndè Kirttan Club. Having learned by long experience to appreciate the excellences & excuse the defects of Hindu Music, we enjoyed the Kirttan. The audience enjoyed it greatly.

Rev. Lakshmanrāw Sālawē, pastor of the Chāndī church, has got up this ~~Kirttan~~ club & is its conductor, & the speaker in its Kirttans. He has succeeded well in selecting his four assistants - Two of them have good bass voices & two have sweet high-toned voices. This enables him to secure some variety by the arrangements. They all sing the melody, which is the one & only part in Hindu singing: & the harmonic effect of the Bass, Tenor, Soprano & second treble, singing in concert, & the variety attained by using all or only a selection of these at one time, in our occidental music, are not available to him. But Pastor L. arranges to have his bass & tenor voices sing alternately as well as in concert, & he has the instrumental accompaniment played sometimes on the Mridang, & sometimes on the Tambūrī, & sometimes on both with the cymbals also; & so he secures a limited variety of effects. On other occasions he has introduced female voices with ~~with~~ marked success. Pastor L. sings himself but he lays himself out more on the explanations, illustrations, & exhortations which he introduces between the hymns - It is for this opportunity to declare his message that he spends so much effort on the club. Instead of the small audience of 12 to 25, he would usually secure when visiting a village to preach the Word, he gets 100 to 300 or more auditors, who liste with keen interest for hours when hymns by his club are interspersed through his sermon. There is a tendency to give too large a portion of the time to the singing, But as the hymns are thoroughly Christian, & often highly devotional, this is of less importance."

As the Kirttan has become one of our most effective methods of preaching the gospel & of leading men to repent & believe, & as it is constantly growing in importance, I will go more into particulars & describe the instruments used by Pastor S. A small drum, called the *Mridang*, is the principal. The player uses no drumsticks but flips & raps & thrums on both ends with his fingers. He has need of very nimble fingers & long practice as well as natural fitness, to enable him to play well. The two ends give sounds that differ entirely in character as well as in pitch, but they are strained & manipulated till they harmonize with each other & with the cymbals & the stringed instruments that accompany them. The left end is dyed with an inky preparation that gives it a high treble tone. The right end has a dab of wheaten dough stuck on its middle & this is spread enough to produce a muffled bass tone. You may see the drummer sometimes tuning the head of his *Mridang* by wetting the dough from a cup of water before him & then kneading it & spreading it again till the tone is restored to its proper character. When playing, the drummer now touches his instrument lightly with the tips of his fingers, now flips it so that the whole length of one or more lissome fingers are applied through their whole length, & now strikes it with the palm of his hand. His hands act in agreement with each other but not at all alike & the result is as if two persons were drumming. Good playing on the *mridang* is keenly appreciated & admired by Hindus. In the Bhandi Club the *mridang* player stands next the speaker & with his nimble manipulation & heavy voice is his chief stand-by.

Next in importance is the *Vinā*. This is a stringed instrument producing sounds more like those of a guitar, than of any other occidental instrument. The body of the *Vinā* is make of the shell of a large gourd. One third or more of the gourd is cut away & a slightly convex wooden front & a long handle are carefully glued to it. No bow is used. It is supported on the left hand & the strings are flipped & picked with the fingers of the right hand. There are several varieties of the Vina. Their peculiarities depend on the flatness or rotundity &c. of the gourd, the kind of wood used for the belly & the length of the handle. The one used by the Chāndi Kirttan-club has a handle a yard long & the gourd used for its body was nearly spherical. This is called a *Tambūrī*. The player stands in an artistic position is evidently enamored of his instrument. He also sings but with a tenor voice.

The other tenor plays on a pair of small thick cymbals. These were selected with great care & ring in unison with the other instruments. They have gained sweetness & mellowness of tone by long use. These three instruments, the *Mridang*, the Tambūrī & the cymbals, are the only ones used by the Chandi club. The fourth singer who is a bass, has no instrument but but keeps the lights trimmed, turns leaves for the drummer &c. The whole five of the club join in the choruses & sometimes through entire hymns, & they usually sing fortissimo & strike their instruments with an energy that would certainly soon blister untrained fingers. So a chorus is a noisy affair.

In the still more pretentious kirttan of the poet Krishnarāw at Ahmednagar or Bombay, there is another instrument used which is called the Sārangī. It is the Hindu substitute for the violin & is played with a bow. Its body is made of wood, but its front is of thin skin &, under the strings, wires are stretched that are not touched by the bow, but that being tuned to harmonize with certain notes are thrown into vibration & sound by the waves caused in the air by the vibrating strings, when the sounds of the strings are in harmony with them. The tones of the Sārangī are very sweet, but lack the brilliancy & passion of those drawn from the violin.

"However we may criticise these ruder instruments, they suit the taste of Hindus as our high-priced, superior instruments do not. This Chāndē Kirttan Club holds its audiences as long as it pleases. In one village when it was helped by female voices, & when Pastor L. acceded to the calls of the audience for encores & for "a little more", it was 4 o'clock in the morning when the kirttan ended! All clubs are not so successful nor so magnetic. I hear that one, conducted by Pastor Wanirām of Rāhūrī, is also a success. May these pastors be enabled to use this newly acquired aid to their preaching so as to secure the best & greatest spiritual results.

Personal

I have been hindered somewhat during the last two months by a severe bruise on my leg caused by being thrown from my tāngā & by rheumatic stiffness in the knee of the same leg. The bruise impeded the venous circulation, so that the foot swelled & became black in spots & was affected by cramps for a fortnight, & then it ceased to trouble me. The knee is limber now, but is not strong yet, though regularly improving. I can now walk five or six miles but not at a high rate of speed. All the members of my family are well. Yesterday was the twentieth anniversary of our marriage. Psalm 23.

The depreciation of silver is depressing, & the danger of debt at the end of the year is alarming, But Ps. 125:1 — I am Yours hopefully

S. B. Fairbank

Wadale, Aug. 1. 1876.
Rec'd Sept. 7

Camp Kûkānè, Ahmednagar District
12 Dec 1876

Rev N. G. Clark D.D. Sec. ABCFM,

Dear Sir; I intended to write you a letter respecting matters in the minutes of our Oct. Busineſs Meeting, the next week after I forwarded a copy of those minutes; but I was hindered. And then the preparation of our Marathi Almanac having devolved on me, through Br Park's enforced vacation, I was so pressed with it, in addition to my regular duties, that the letter was postponed till now.

In the meantime your letter to Br R. A. Hume telling of your action in regard to the Am. Board's employing Mr H. Ballantine as its Secular Agent in Bombay, makes it unnecessary that I should say anything in advocacy of our 3rd Resolution - You have been thinking & acting in the same direction as we have - I am sorry to say that Mrs Ballantine's health has been poor at times & I fear that Bombay is not congenial to her & that this may prove a hindrance to his continuing to act as our secular agent.

As to Resⁿ. 4th., I for one, think it highly undesirable that another house should be purchased in Bombay before one is found that is undoubtedly preferable as to locality &c. to the present Byculla house - I would as soon live in our Byculla house, as in any house in Khetwady, or near the Club House, or near the Byculla Railway Station. They are all on "the Flats" & are exposed to, or are liable to similar nuisances to those that are believed to render the Byculla House unhealthy. The Main Drain is the great nuisance of Bombay. And Khetwady & the Club House both suffer from being so near to it, to the leeward, that when the health-giving sea breeze blows, it is spoiled for them by the effluvia of the Drain. I hope that some house may be agreed on, which is situated on the higher land that extends along from near our Chapel to the North, its summit being a quarter of a mile East of the Byculla House - & that no change will be made except to secure such a house. The higher land along the Western part of the island is still preferable, in the matter of pure air, to that I have referred to, but it is too far away from the Native Town for a Missionary's residence.

You will hardly be surprised at Res.s 5 & 6. Miss Anderson has been unable to study or even to interest herself very much in the work she came out to undertake. It was only in the hope that at length her health would improve, that she held on so long. I think she came out with wrong ideas of what she would have to do in taking charge of the "Girls' School"-

With regard to your sending unmarried ladies to work in this region, I will quote a paragraph from a letter I received the other day from Mr. H. B. Boswell who for the two years ending in Oct. was our Collector & Magistrate. He has lived in India for 25 years & both he & his wife are earnest working Christians, & were interested in & helping us in our mission work. He writes thus "One is sorry to hear that Miss Ashley & Miss Anderson have to leave their work. But they have I believe done rightly. There are very few positions in India for which young unmarried ladies are fitted, & very few such ladies fitted for these positions". I think he hit the nail very squarely on the head. I hope that the Prudential Committee will not send out more unmarried ladies to the Marathi

Mission, unless two are sent together who love each other like David & Jonathan, & who show special fitness & desire for the work they are to undertake. Unless they come while young, the acclimation seems more serious to them than to married women. With the exception of Miss Ashley, no one of the ladies who have joined our mission after reaching the age of 29 or 30, has become proficient in the use of the Marathi language. When about 20 years old, my daughter who is now Mrs Thos. S. Smith of the Jaffna Mission wished to come to our mission as a teacher. I dissuaded her successfully, & I have seen more & more reason ever since, to think that I acted judiciously in so doing.

Our audiences this season are unusually large & attentive. There is little harvesting to attend to. So, more than usual have leisure. And all are humbled by this great calamity – the famine. The dry strip extends from the Tāpti River in Khāndēsh, into Ceylon – nearly 1000 m. long.

You will hear of the Cyclone Wave, 15 feet deep, that poured across a part of the deltas S.E. of Calcutta & carried in one fell swoop 200.000 souls into eternity – a calamity unparallelled in history.

We are all enjoying good health & good opportunities. We hope that Hayes is elected by an undoubted majority. Yours in X S. B. Fairbank

Ahmednuggur. Dec. 12/76.
Rec'd Jan. 22 '77.

Ahmednagar 3 March 1877

Rev N. G. Clark D.D. Sec. A.B.C.F.M. Boston U.S.A.

Dear Sir; I have returned from a short tour just in time to write by this mail, a few lines respecting Mr Henry Ballantine's being appointed the Secular Agent at Bombay, of the Marathi Mission of the American Board. I find here a copy of his letter to you of 20 Feb. on this subject, which he asks me to forward to you on account of some inaccuracies in the letter he sent.

Having myself done the secular business of our Mission in Bombay for some years, while I was residing there, I know that it often involves an amount of bother & time that seem very excessive when compared with the results; and yet those results could be secured in no other way. Ever since, I have thought it desirable to free the preaching missionaries from it. In connection with the Press, & the Bible, Tract & Temperance Societies, &c. &c. there will be inevitable a large amount of miscellaneous work thrown on our missionaries in Bombay.

So, when Mr Ballantine settled at Bombay & the idea was suggested that he might undertake the secular work there, I took up the idea with enthusiasm, & have promoted its realization to the best of my ability. I do not like the form which the arrangement we made for the passing year, took. But, as is suggested in Mr B's letter to you, there being some difference of opinion on the subject, I thought it best not to excite, additional discussion by an effort to give it a different form. In all such matters definiteness is very desirable; and our arrangement was indefinite, in that the repairs really required are extensive & nothing was examined. I supposed that Mr B. would be able by patching a little here & there, to get on without great expense for repairs. But he found so many repairs absolutely required & thought it best to do what he did thoroughly, that the ~~results~~ ~~of the~~ unknown quantity ~~was~~ proved two thirds of what was expected to come to him as compensation.

Anything that the mission could do in this matter, would be only a recommendation to the Prudential Committee. And it seems to me desirable that the Prud. Com. should settle the matter & communicate their appointment of Mr B. as a Secular Agent of the Board, with a definite allowance & instructions; — & also instructions to the Mission with regard to his position. I think he should be expected to attend the Meetings of the Mission, & have a vote with us, & in every respect be affiliated with us, as far as possible. It is very desirable that there should be a decision on these matters received by our mission in time for its May meeting.

I am glad to see that Dr W. O. Ballantine is giving himself, more & more enthusiastically to tours & religious teaching, & to the whole religious department of his work as Superintendent of the North & Northeast Districts & the advisor of four of our Village Pastors, &c. though still doing his medical work. And I hope his brother will develope in the same direction.

Having written so far, I have just received your favor of 23 Jan, to me as Sec.; in which you refer to "an allowance, to be arranged for, to Mr Ballantine, as Secular agent." And you express the hope that you will "hear in response to that enquiry before very long". You first wrote something about it in a letter to Mr R. A. Hume, a private letter to him, & I think he wrote to you in reply. Afterwards you wrote about it to Mr Harding, & very likely he has written you with regard to it. But there has been no action taken by the Mission on the subject since th October Meeting. I think you will find it necessary to regard the action then taken as an expression of the mind of the mission on the subject; an expression intended to bring the matter before the Prud. Com. for its consideratio & decision. I will at once circulate this your letter of 23 Jan.

What I have written in this letter, is not as Secretary, by the direction of the mission, but is only an expression of my own opinions. And I will go on with my opinions as to the other subject of your letter, viz. the emplo ment of single ladies in the Marathi Mis You "regret that our efforts in behalf of the native women should be thus checked" & add "Possibly that form of work is to be reached in some other way, possibly by the Christian gir sent out from your training school as Bible women, & into important positions in social life. Doubtless these women will do more & more in the direction of the higher classes. They have already done something for such classes, & they have done & are doing *much* for the native women of their own social rank.

So far as the work of *American* women for their Hindu sisters is concerned, the *married* ladies of our mission, have found more easy access & been able to do more than single ladies. With Hindu society & ideas as they are, this should be expected. Though your letter would seem to present a different view, I am of opinion that the same is true of the Madura Mission. Miss Farrar of our Mission & unmarried ladies in Jaffna & some in Madura, have been able to give themselves more entirely to girls' schools than married ladies had time for. *But, with this particular work excepted, a married lady in India has great advantages for all mission work over a single lady.* And with regard to the expense, the experience of our mission is scarcely in favor of the unmarried. So, to indulge in an Irishism, if you must send out single ladies to the Marathi Mission, *send them out married.*

Your letter speaks highly of Mrs Bissell at the Annual Meeting of the Wo. Bd. in Boston. She is one of the married ladies. I hope you will be able to send Mr Bissell back next Fall.

With best wishes I am Yours in Christ

S. B. Fairbank

Ahmednugger, Mar. 3, 1877.

Rec'd Apr. 7.

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Arconum (Railway Station Waiting Room)
16 May. 1877.—

To Rev N. G. Clark D.D.
Sec. ABCFM Dear Sir;—

Some of the resolutions we passed in our meeting of which I inclose a copy, may be plainer to you for a few words of explanation.

Res 1. Dr R. A. Hume's paper will explain this res'n.

3 The Lecture Room is primarily for the use of the Theol'l Class. But when not required for that use, it will prove very useful for holding prayer meetings. It requires constant effort to bring people together in prayer meetings, while they incline to scatter over the large church. In a smaller room they will necessarily sit together, or at least near each other.

4. It was thought that any relief from the Am Bd to its Native Agency, should be indiscriminating, & while some agents are on the verge of real distress from want of sufficient food, the majority are not so, & we think that if rain begins to fall in the early part of June all will be able to pull through without injury to their work. We have other workers agents who are not supported by the Board, & they are, in some cases, in greater need than any of the Board's agents

& we have only private charity to rely upon for aiding them. It might, on the whole, be a serious injury & hindrance to progress in self support, to add to the allowances of those who are supported by the Board, & leave thos that are wholly or partially self sustaining, without ai So we decided to do nothing more at present than to forward the means of relief already in operation. The Kolapur Brethren have aided, by calling 25 days a month, hoping, after food becomes cheaper to increase the days for a month's allce. till they reach 35 & to pay at that rate till the balance of regular allowances shall be restored.

6&8. There are objections to selling the Mission Press & keeping the Chapel in Bombay, arising from the probability of the press being turned to some use which would be both an annoyance in times of worship & would diminish the market value of the chapel. The Chapel is in a Musalman quarter of the City & we have no missionary to the Musalmans particularly as the Church of England's mission has. They at one time wished to purchase our chapel & may still. The Christians & those who attend our services live near Pastor Vishnupunt's house in New Nagpada, & that vicinity would prove the best locality for our chapel could we secure a site there.

7 is on the supposition that we shall be ready to rebuild the Byculla house by the 1st of Oct – & with the conviction that it is not best to drop the idea of Mr Henry Ballantine's remaining secular agent.

11. Mr R.A. Hume may have written you about the state of our chapel at Sirur. The danger of the walls falling, was so manifest that Government insisted on its being taken down, at least.

13. I am now on my way to the Pulney Hills, partly as recreation, for health's sake, & partly to meet my daughter Mrs Smith & her husband & children the latter of whom I have not seen. I am to pay part of my expenses & shall make the portion I use of the Rs 60 allowed, as small as I can. I knew of the necessary detention at this place from 5 A.M. till after sundown, on account of the trains of the different railroads failing to connect, & so I arranged to write this letter & others here & so gain a day for the hills rather than stay & write another day at Khandala. The same overland mail would take the letter, in either case.

16 becomes necessary, because several ladies who

gave for the support of girls in that school, have lately left India, & in these very hard times, too sudden & great contraction would prove disastrous.

20. The State of Pastor Vishnupant's eyes gives no alarm. I think the doctors call the disease iriditis.

21. Two men who had been Bible Readers for man years suddenly died, leaving small debts unpa which had been incurred because of the hard times. Though we made no provision for their families, we thought it but right to pay these debts. It is in the line of famine relief for Nat. Agy

22 The day our meeting closed, Br E. S. Hume rec'd news of the assumption of the support of those schools, by ladies in New Haven. You will understand all the specialities of the case better than I do.

In the Estimates you will find Rs 600 asked for the support of three Theological students. Shekh Umar is now teaching as assistant in the C.V.E.S. Normal School & (by exchang of work for a part of the day) in the Girls school. He will necessarily give up this employment, if he enters the theol'l class. He now conducts a monthly religious paper, "the Manna" & solicit the means, sustains two common schools that he often visits. He is an unwearied street preacher, &c. We all think he should enter the Class. The other two are young converts from the Brahman caste. Vishnupant has been engaged for two years & more as a Bible Reader in Khandesh, under the care of Rev. Narayan Sheshadri. But his health always poor there from fever & ague, has at last compelled him to seek other employment. He has a wife & one child, but thinks he can manage on Rs 13 a month. I fear he will get in debt on so small an allowance.

X The Amount for Rents of Missionaries' houses is very large. But suitable houses are not to be had for less. It is about a year now since regular efforts have been made to find suitable houses for our missionaries in Bombay. So far, success is not remarkable. Had it been better, we should hardly have passed the vote to rebuild the Byculla House. It is my opinion that little will be gained for health even, by getting another situation than the Byculla House, & much will be lost in giving up so good a locality for our work - The walls of the lower story are so affected by Salt, soda &c, that (plaster

(&c.) soon peels & falls off & then the look of the walls is "leprous." – The ground must be filled up to a 3 or 4 feet higher level, & that would make the lower story of the present house uninhabitable. Better be thorough than rely on patching, as we have done.

Miss Norris will require all the house she now partly occupies, if she ~~takes~~ uses part of it for a dispensary. She finds it necessary to have a dispensary & a compounder of medicines. Hence the size of our estimate for Medicines & Medical attendance.

The item of Rs 200 for Books for the Theol. Class (supplementary) would have been put in the previous list, had not the total amount of that list already become so large.

It is very likely that some of the Brethren may think it necessary to write about matters under their care; I think of nothing else at present that you will not understand.

I am
Yours in Christ
S. B. Fairbank
Sec'y of the Mar. Mission.

Arconum, May 16, 1877.
Rec'd June 21.
Explanatory, with Minutes & Estimates

Wadalé, Dist.t of Ahmednagar
3 Sept 1877

Rev N. G. Clark D.D. Sec A.B.C.F.M.

My dear Bro; Of late I have been much occupied on the Committee for the relief of the Starving at Ahmednagar, but putting my duties for a few days on other members of the Com., I came out here on Friday & have met the Native agents of the Mission that are under my care - They have suffered as well as the rest of the people & some of them look thin & hungry. We have learned to recognize the look that is caused by want of food - The face does not usually show emaciation so much as the body, but the eye is sunken & dull & the expression is depressed & feeble. Rain fell very generally in this region last week & in most places abundantly. So that the bájari (Holcus spicata) crop will be fair & in some places first rate & so that the ground is in good condition for the sowing of the Zondhalé (Holcus sorghum), which should begin according to Hindu astrology next Friday - that is not before next Friday. The time for sowing continues for about six weeks. - Wheat is sown two or three weeks later & gram (Cicer arietinum) still later than wheat. This fine rain has secured the early crops & fitted the ground, that had become parched from the long drought, for receiving the seed of the later crops - The outlook was very dark a week ago. Up to Tuesday noon the grain dealers were selling less & less for a rupee. The price for good grain had been @ about 4 measures that is eleven pounds weight for a rupee & for poor grain 4½ measures, which would not usually weigh so much as 4 of the good. Reports of no rain yet in Madras, or Guzarat (the principal granary of Bombay) nor in the Panjab, & of the Nile being 14 feet below its average flow at this time, made people think of a still harder time to come - But Tuesday afternoon the clouds instead of speeding on towards the E. with the strong West wind, were turned back by an invisible Hand & came down from the North pouring their treasures over the thirsty land. We had nearly 1½ inches (1.45 in) in Ahmednagar on Tuesday half an inch Wednesday & as much as 2 inches on Thursday. It rained here heavily on Friday, this place having been avoided by the showers that were careering across the valley during the three previous days - The report on Sat. was that Khokar & villages in that vicinity had not participated in the blessing. Telegrams came in also of good rain in Guzarat & Madras & Berar & Khandesh. We hope the Madras Presidency also has generally shared in the same precious rain. Our hearts are full of gratitude &

our mouths with praise -

So there was "more cheerfulness & hope in the look of those teachers, & preachers, & Bible women, than there would have been, had I come last Monday - But most of them have been ~~having~~ eating only one meal a day for several weeks, giving their children a little something ~~to eat~~ in the evening besides". //

Last Oct. in view of the short crops & rising prices, Bro R.A. Hume, Ballantine, & I borrowed Rs 2500 @ 6% & lent it to those under our care, I lent in sums of from 15 to 50 rupees to each, they agreeing to pay it from their allowances in ten equal instalments with the small interest. Some of them used the grain they bought judiciously & the loan was helpful to them - Some eat up the grain in 4 or 5 months - They obtained only about 22 lbs for a rupee - ~~But~~ And the rate did not change very much till this drought began two months ago. We wondered how they could live when the rate became 17 & 16 & 15 lbs. At last only 11 lbs were to be had & in many places only poor grain, that had been stored for several years, at that rate. So those who bought grain ~~last~~ Oct for 10 months & eat it in 5 months, but had still to pay instalments till now, were in great trouble & want. Perhaps half of them paid their last instalment Saturday the 1st. The rest took advantage of the resolution passed at Khandālā to allow them two or three months grace, & they are to pay their two last instalments in Nov & Dec.r - I have watched the operation of this loan & think it was not good for them, on *the whole* & I have determined not to borrow for them again. I am greatly relieved now that the ten months have passed & my neck is out of that yoke. The other two instalments have been paid by the mission & I have paid up the debt & its interest & am free from it. In the good providence of God I have been preserved from loss, although two of the Bible readers, who were among those that borrowed, have died. They both applied too late & rec'd only 20 rupees each & had paid part of it & had means for the rest - It is hard for these men to live on so little. But they are better off than most, for it has been impossible to get work that was remunerative enough to enable a man to obtain sufficient food for himself & family. The rates wages on Govt. relief works have been intentionally made as low & the task demanded as high as was deemed possible & secure the preservation of life. The task was settled in view of what well-fed people *could* do, & far above the average ability, & with the scanty food the workmen have grown less & less efficient & have starved - For some weeks the principal food of thousands has been the leaves of bushes & trees boiled as greens, with a little bread made of ground corncobs.

Ahmednagar 6 Sept. 1877 - I came home on Monday, but have not found leisure to complete my letter till now, 11 A.m. of mail day. I have spent the forenoon in examining & selecting persons that come or are brought by the police for relief. The numbers yesterday & today were less, but we gave 26 tickets today for gratis relief the next week & sent 22 to do light work as a partial return for the rations supplied them. There was one Christian among the first class & a Christian woman & her three children among the second. *Nine* persons died in our relief camp yesterday. Four was the highest number previously for one day. Doubtless this wet weather has to do with the increased mortality.

The price of grain came down to 6 measures on Saturday, for the poorest grain but prices rose again Monday to 5 measures, of the poorest, that is of the black & yellow grain that ought to be thrown into a manure heap, & the grain dealers still insist on that price. It is not because there is really a lack of grain here. From the 25th to 31st August inclusive 4651 cart loads of grain, equal to about 1500 tons weight of grain, were brought into this city. Only 1240 cart loads (=400 tons) were sent out. So that 1100 tons must have been kept here - The 26.000 people of this City do not eat more than 100 tons in a week - So that 1000 tons, or enough for 10 weeks was stored - This process has been going on for months - So there is grain enough - The Wānīs & Mārawādis ~~Wānis~~, who are the grain dealers are taught by their astrologers that next year, 1878, is to be a time of greater famine than the present & they are providing for the evil to come!

The famine has thinned our common schools, but the teachers have had unusually good opportunities for preaching - This is both because so many of the people can find no work & also because they have lost faith in the gods to whom they have gone in their distress, in vain. Here in Nagar, Mr M- licentiate, & two bible women have found large attentive audiences at the relief camp.

There has been more than ordinary religious interest in four widely separated villages in the Valley of the Godāwarī, viz. at Sonai, Tisgāw Anrāpūr & Dewtākli. These last three ~~[illegible]~~ places are on the front line of our Christian community to the East & Northeast from Wadālē. Several persons have been received to Church membership from each of these places" The agents employed at three of these places are not so well educated as some others under my charge, but they are good men, true & earnest. The fourth is a young man, son of Pastor Malipatram, who graduated from the Normal School last Oct. & has hardly yet been tested, but he promises well.

I must not omit to acknowledge the receipt of your letters of 19 April, 3 May, 5 July, & 12 July. & two received through Mr Harding of 1 May. & 24 April enclosing extracts from a letter by Rev H.H. Leavitt of Japan

We are well. So are the Ballantines - Bro R.A. Hume worked on the famine relief committee while I was allowed a short visit to the Palani Hills in June. He took fever & was obliged to give up that work just when I came & took his place. After several relapses here, we sent him to Panchgani for a month & hope the change will remove the fever (remittent) permanently.

I am glad to hear of arrangements for the return of the Bissells before the end of this year. They may find the famine a thing of the past. We hope they will. But the scars will not have been effaced for many a month after that.

With thanks to God for both temporal & spiritual blessings & with best wishes

Yours, Yours in Christ

S B Fairbank

Rev. S. B. Fairbank
Ahmednuggur
Sept. 6. 1877

Rec'd Oct. 8. 1877

[illegible]

Ahmednagar 3 Nov. 1877.

To the Rev. N. G. Clark D.D.

Sec. of the A.B.C.F.M.; Dear Bro.

I will add a few explanations & comments to the Minutes of our Oct. Business Meeting, which closed on Monday A.M. the 29th.

Resolution 1. There was unusual delay of the mail & wishing to hasten our business we passed this first Resolution before we received your letter respecting the location &c. of Dr. Bissell. The next day your letter on the subject was received, & we were gratified to find that your wishes were in close accord with the action we had taken. Our arrangement is that Br. Hume have charge of the Theol. Seminary & that Br. Bissell have charge only of the classes he instructs during their recitations. Of course Br. Hume will advise with him respecting the arrangements & especially respecting matters of mutual interest; but we find it best to avoid divided responsibilities & we put each department & district in charge of one missionary & we define the particulars of his charge as definitely as we can. I mention this particularly, to suggest that all communications respecting the Theol. Sem'y should be addressed to Br Hume.

Res.ⁿ 2. With reference to your letter to Br Harding about Dr Hazen's return, in which you express surprise at the idea that there is no place for him; I too am surprised that anyone should have advanced such an idea. It must be a mistaken apprehension of something that has been written regarding a special duty of some kind that Dr Hazen was anxious we should select for him & suggest to the Prudential Committee, as a strong reason for his return. There is no such specialty that we could urge. The Bible Society, as now constituted, would not ask him to edit another edition of the Marāthi Bible. I think this is a pity. For no other missionary to the Marāthi people, has such varied fitness for that work as he has. But that specialty is denied him. We think, & I suppose the opinion is unanimous, that Dr Ballantine is the man for the Theological Seminary, & he was asked, a year ago, to prepare for taking charge, & now that is his special department. So that specialty is denied to Dr Hazen. We have no other specialty unless the work as Editor & Lecturer &c. that Dr Park is doing so well in Bombay be so regarded. Dr Hazen has good extemporaneous ability & a remarkable command of the Marathi Language. If he would make preaching his specialty — preaching in the Pulpit, in the Bazar & on Tours, there is surely no lack of places!! And it seems to me that evangelizing would be better for his health than any sedentary occupation. Of ~~the~~ our first Class centres, there is only Bhuinj, provided with an unoccupied house. And for Dr Hazen Bhuinj might prove too far from the Post Office. I mean that he is a man whose health & idiosyncracy would be better suited by a less secluded residence. He should be in a city or on a railroad, to give him the best opportunities for usefulness. If we had a house at Khandālā or Lonāuli, it would be just the thing for him & for our work in the Konkan & the Mawals.

Res'n 3, was passed the last day of our meeting in view of the then rapid deterioration of Mrs Fairbank's health. There was abnormal action of her heart & consequent difficulty in breathing. This had been attributed to displacement of the heart from approaching maternity, & an anæmic & tired condition of her system, that demanded a change of place & rest. But the symptoms became more distressing daily & it seemed impossible for her to bear up under them for three months more. It seemed also possible that there was organic disease of the heart. Drs Ballantine & Ogden were both here & I was glad that they agreed in their views of the treatment she needed. The result of that treatment was the beginning of recovery. She has improved daily since Monday; can lie down, sleeps well, & is not troubled by that labored action of ~~the~~ her heart. Perhaps her confinement may be premature & that result would seem desirable.

There is but one opinion as to the necessity of her taking a "change". She thinks & I fully agree with her, as we have tried ~~them~~ it, that nothing offers better than the Palani Sanitarium. Dr Ogden strongly expresses the same opinion. Would the Palanis were nearer! We both are so acclimatized to India, that the cool *equable* climate of the Palanis suits us far better than the *variable* climate of the United States of Am. We found the sudden changes in temperature, very trying, when we were in America in 1870. It is now more than 31 years since I came to India (I first arrived at Bombay 20 Sept 1846.) & so I have passed the limit the English fix for efficiency in India. But with divine help, having a good constitution & temperate as well as active habits, I hope for ten years' more "work for Jesus" in India. Only, the bow must be often unbent. So ~~&~~ I do not regard my going with Mrs C. &

& getting a vacation, as really deducting from the sum total of work I may hope to accomplish in India.

In view however of the more sudden turn in our arrangements than we had planned for, there is reason for thankfulness that the Bissells are to be located at Ahmednagar & are to arrive by God's blessing at the beginning of 1878.

We would have chosen a different season of the year, but our giving the time we had allotted to tours, for the change, has one advantage; in that we may divert the means provided for itinerating & so do not need to ask for a special grant for this journey.

4. This res'n will doubtless be fully reported on by the Committee in due time.

5 & 6. Results of correspondence & do not require my comments.

7. Nothing has pressed harder on your missionaries to the Marathas, of late years, than the cost of keeping our necessary conveyances. Although the allowance has been increased, most find them-

selves unable to keep the running expenses within their allowance, to say nothing of the first cost of a conveyance & the repairs. When one must be bought, a debt is incurred. Sometimes, as while studying the language, or at a sanitarium, missionaries have less need of a conveyance than at other times, & if allowed to accumulate enough at such times to buy with, the incurring a debt & other difficulties we have experienced, would be avoided. It is to arrange so that we may keep our conveyances by means of the allowance for them, that this resolution is respectfully laid before the Prudential Committee for their sanction.

I am unable to write more by this mail. The Missionaries & Native agents have returned to their homes & their work. The famine, except in certain effects that will long remain, like scars or even ulcers, is a thing of the past, for us; & for this we praise God.

Yours in X

S. B. Fairbank
Sec'y of the Marathi Mission.

Ahmednuggur, Nov. 3. 1877.
Rec'd Dec. 7.

Ahmednuggur, Nov. 3, 1877.
Rec'd Dec. 7.

Ahmednagar 7 Nov. 1877

To the Rev. N. G. Clark D.D.

Sec. of the A.B.C.F.M. Dear Sir

Having leisure today I will continue my explanations of the resolutions passed at our Oct. business meeting.

Res'ns 9 & 11. We have long thought it desirable that Dr Norris should have a dispensary in some favorable locality, but hoped it might be rented at a lower figure than that named in the resolution. The Bombay Brethren, however, after long search for houses, were decidedly of opinion that Dr N. could not do better than to secure the building referred to. Dr N. never before asked the mission to do anything about a dispensary, though we had heard of her complaints, from various quarters, because the mission had not provided her with one.

Res. 10. Dr Ogden has begun by asking the necessary helps for efficient work. We think that the sums asked are put as low as practicable. Dr O. is fond of her profession & free to work to the full limit of her ability. Her health unfortunately is poor. We are glad to see that she tries to make the practice of medicine auxiliary to evangelistic work:

Res. 12. We have been trying for a year to secure a piece of land that is fairly suitable for buildings for the Theol. Sem'y. But as yet we have been unable to bring the bargain to a close. The site is some forty rods West from the limit of the Mission Yard, & is on a corner where two broad streets cross each other.

16. The opinion that Pastor Sadoba was treated with very excessive severity by "the Aikya" (= Our Native Eccl. Union) was expressed by several of us, & Res 38 was suggested by this case & was passed in view of the tendency we have often seen toward Ecclesiastical oppression in the working of "the Union". In this case it decided that Pastor Sadoba acted illegally & that Kondaji had not secured a legal divorce. The facts are that he took legal advice & obtained a divorce that the lawyers say is legal & the only kind obtainable. The divorce paper is signed not only by the proper government officers but also by his previous wife, she also averring that she does it of her free choice. We think that Pastor S. erred in not agreeing to the advice of his brother pastors & the missionaries

& to their opinion of the spirit of Christ's teaching on the subject. He has been one of our most efficient pastors & it was his decided character that led him astray. So it is a pity that the "Aikya" took away his licence. Most of the missionaries think that purely Congregational Order is preferable to the Consociational Order, which the Constitution of the Aikya resembles. Sadoba is too valuable a man to be cast off & you will see by Res'n 21 that we shall continue to employ him.

Res'n 23. Though sorry for it, we found it necessary to somewhat increase the allowances for this year, to the Native Agents of the Mission. They were forced to go in debt during the last weeks of the famine, to secure sufficient food for themselves & their families, & even then many of them ate only one scant meal a day. These debts were pressing on them & injuring their usefulness.

Res. 26 Points to stimulating our native agents to study & investigation, as well as to giving them new ideas & broader views.

35. Our Mission Libraries have not been much enlarged for many years. It is desirable that they contain some standard works on subjects that closely affect our

work

work. We are thankful for some valuable books that have been presented by friends, & hope that others may be in store for us. Sometimes there are works, required for reference, that would be very useful, but which individual missionaries find themselves unable to purchase. We think we ought to have asked a moderate sum in our yearly estimates & to have used it from year to year in replenishing our library shelves with such standard books.

I think that the rest of the resolutions need no comment. If anything is not understood, or its reasons are not percieved, please ask me for them. & oblige

Yours most truly
S. B. Fairbank
Sec'y of the Marathi Mission

Rec'd Dec. 21.
Expenditures & Resolutions
Mission Meeting

Ahmednagar 13 Jan. 1878

My dear Dr Clark

Mrs Fairbank was confined of a daughter on the 5th inst. She was suffering from a severe cold, that gave her aching bones as well as a racking cough. But she was allowed an easy confinement &, with one particular excepted, has had a favorable convalescence. The particular excepted is her inability to lie down flat. At first she cd. recline only a little. Now she can sleep lying at an angle of 45°, without the hard breathing, that was induced by any attempt to recline. I hope it may prove that the cold & indigestion are the _sole_ causes of this - They certainly greatly aggravate it.

The little girl is quiet, bright & healthy. As she was born on her grandma Ballantine's birth day & we have already an Elisabeth, we propose to call her "Darling" which would commonly lapse into the pet name _Dollie_. Her grandmother's maiden name was Elis. Darling. May her mantle fall on her namesake.

We are blessed in the return of the Bissells. He seems in elastic health & she & the boys are vigorous. They are already settled & hard at work.

The committee on Houses in Bombay was summoned to meet there last week. I was unable to go. But it proved that there was no need of my going. The Bombay folks could not agree on a plan & the meeting of committee proved useless.

"We begin the year 1878 with fully as hard times as we had in Jan. 1877. The common grains (millets) ~~of Holcus sorghum & H. spicatum~~) sell at about 22 ~~lbs~~ pounds for a rupee. You can judge of the rations in a family of half a dozen with a ~~net~~ income of only 5 or 6, or perhaps 8 rupees a month. There seems to be less water in the ground than there was a year ago, for the wells are drying sooner. There are good crops in circumscribed spots, but in the larger part of this Zillā (say 50 x 75 miles) the crop is only some poor fodder, & in perhaps a quarter of it, nothing. Hope delayed maketh the heart sick &c."

Jan. 13. 1878

Ever Yours in Christ,
S. B. Fairbank.

Ahmednagar 19 Jan'y 1878

Rev N. G. Clark D.D. Sec. A B C F M

My dear Bro, Our hopes that Mrs Fairbank's confinement would end the difficulties from which she had been suffering, proved vain. Our little girl whom we call "Mary Darling", was born at 7½ P.M. of 5. Jan. Dear Mary had taken a bad cold that gave her a racking cough & also made her neck, shoulders & back, stiff & sore. Her breathing was more labored after coughing, but when most quiet, she was unable to lie down. She seemed however to gain strength daily & we hoped she would be able to lie down when the cold should have left her. On the 15th I helped her to dress & get into a rocking chair & she greatly enjoyed the change of position. But in the afternoon she preferred to sit on a couch, bolstered up as she had been in bed. Then she reclined a little while on one side & a little while on another, trying vainly for a position that was really easy. About 8 in the evening she was seized with very severe pains that she said were at the lower edge of her left shoulder blade. I used "Pain-Killer" freely, mixing it with water to make it act at once, — & rubbed & chafed & fomented her shoulder & back — & did everything we could think of to relieve her agony. It was in vain till 9 o'clock, & then the pain ceased. I think it must have been caused by some paroxysm of her heart. She rested awhile & then I helped her change her clothes & get ready for the night. She sat on the bed as usual - reclined on a pile of pillows & fell asleep. But she soon woke again. Phlegm troubled her & made her cough violently, but it was not loosened. When she was not coughing her breathing was very labored. She said "I am all worn out, (galāti was the word she used for worn out) pray for me, Samuel" At another time she said, & I think it was her last complete sentence, "If I could only get rid of this (dăm = hard breathing! But the Lord's time, & the Lord's way"

I noticed a change in her way of breathing & it alarmed me & I sent for Mrs Bissell. I also called up our Gracie, telling her I feared mama was dying. That breathing soon became gentle gasping & by the time Gracie had reached her bedside, the last gasp gently faded & she was at rest. It was then Eleven o'clock P.M. of 15 Jan.

Both Dr & Mrs Bissell came & Mr Haig (of the C.V.E.S.) with them. But they could only help me. Her sweet spirit was no longer with us. We laid the body down & it no longer troubled her: It did not set her heart to throbbing violently as it had for three months before. The hard breathing which had been so distressing to observe & must have been very distressing to endure, troubled no one any more. They & other friends helped me in every way & their help & sympathy were very precious. And though we were passing through deep waters, the Lord did not let the waves overwhelm us.

"In the morning we allowed those who wished, to see her face again, to come in for a few moments. Hundreds came. They knew that we wished them to go out silently, but some could not refrain, & burst into loud sobs, & some into wailing. She was dearer than their own mothers to many of them.

"Her body was buried at 4 P.M. in the Native Christians' Burial Ground. Dr Bissell conducted the English part of the service & Pastor Modak the Marathi part. Our English friends & all the Native Christian Community, as well as Hindû friends, joined in the procession to the grave. She being dead, yet speaketh, her memory will ever be precious here".//

//"A little more than 21 years had passed since she entered on this mission work; For, she had the language when she stepped on shore at Bombay, on 12, January
12 1857, & she began to use it at once in evangelistic work. We were away from India for two years only, beginning with ~~18~~ Aug. 1869, on account of my sickness. All those years she was blessed with vigorous health, & excepting a few days in connection with the birth & death of her ten children, she was never prevented by poor health from doing her loved work, till she was laid aside for a fortnight last Oct. Then there was a climax in the progress of that ~~same~~ disease of her heart that at last put an end to her

earthly life. That life had been well used. ~~in our multifarious mission"work~~ -

"She had been instant in preaching to crowds of women & children in the villages; # ~~in~~ conversing with native ladies who called on her or on whom she called; # ~~—~~ directing the efforts of native Christian women, & especially of the Bible-women under her charge; # counselling those who came to her for advice or for sympathy in their troubles; # teaching in the schools under her care; # conducting meetings with the native Christian women, - especially, when at home, conducting the regular noon school for women & its associated prayer meeting; # instructing her class in the Sabbath school & the class of her servants & children at home; # hearing the daily recitations of her children in their home school; # helping her husband in keeping his accounts or in answering ~~the~~ ~~Native~~ Marathi letters & ~~the~~ English letters ~~also~~, that often accumulated beyond his powers of answering; ~~them~~ — writing each week to her absent children in America; — "guiding the house" with rare, skill, & economy; # fitting, cutting, &

making up, with the help of her sewing machine, || Lamb's Knitting Machine, & a native tailor when necessary, the clothing for her children, herself, & her husband; || &c. &c; || taking rest, in her waking hours, only by a change of work, & daily accomplishing more than would seem possible to those of less energy & less system. || She was thoroughly systematic, & secured regularity & accuracy in whatever she had to do with. And yet she was forbearing, & patient, & universally beloved. The more I knew of her inner life, & the longer I saw her skill coupled with crystal honesty, the more I admired her. My respect for her was exceeded only by my love. That knew no bounds. She was of gold & I did not care to have her more precious. Now that she has gone, it seems as if my foundations were ~~are~~ all removed. I must begin to do without her counsel & her help. The light of our home has gone out & we weep in darkness.

Mrs F. gave but little time to social intercourse with English friends, & yet there are a few very dear ones who have sympathized fully with her & helped in the same work

The letters I am receiving show how they mourn for her. But I will not weary you with these details that are so interesting to me.

"Her removal destroys my plans for the future. I must learn to plan & to work alone. There are five children here with me. I have secured a wet nurse for the baby & she seems to be doing well. Mrs Bissell has kindly come in each day & bathed her. For the present, Dr Ballantine & wife have kindly agreed to make their home with us here — he & I going out into our districts as necessary, while sister Alice will stay with & take care of my children. We are looking up to our Heavenly Father, that He ~~will~~ may show us the path in which He would have us walk".

I am, in deep affliction,
"Cast down, but not destroyed"
Yours in the Lord
S. B. Fairbank

P.S. Br Harding has been sick with pleurisy & though gradually getting better since last Monday, is still unable to write.
S.

[illegible]

Jan. 19. 1878

Rec'd Feb. 21. 1878

W

Un. L. S.

Khandāla near Bombay
11 March 1878

To Rev. N. G. Clark D.D. Sec A.B.C.F.M.

Dear Bro;- After the death of my dear Mary, many plans for the future had to be canvassed & I could sleep but little for a few days & was tired out by thinking them over. Then I was enabled to decide, one after another, some principal matters & since that my mind has been at rest & I have seen more & more reasons for thinking that those decisions were judicious & in the line of the Lord's leading. We saw reasons to decide at the end of the last hot season that we would D.V. take our children to a sanitarium for this hot season, & if we could effect it, to the Palani Sanitarium. The same reasons remained for giving the children a good change, but my choice of the place was modified by the thought that it would be well to take a [illegible] vantage of some good opportunity for sending Grace & Edward to America, although I had concluded that it was not my duty to go with them myself. So I chose this place, as which we found it congenial to us all two years ago, but particularly because it would allow me to take advantage of a good opportunity, should it suddenly offer. Once in that line of thought, it seemed more & more desirable for G. & E. to go to Am., & I took measures for learning whether any families of the Am.n Pres.n & Am.n Methodist Missions were like to go to Am. this spring. The only family for which arrangements had been made was that of Rev. E. M. Wherry of Lodiana, (Pres.n). In corresponding with him, he kindly offered to take charge of G. & E. But he is to spend 3 weeks in Naples, Rome &c. & 2 weeks in England. As 5 weeks stay in Europe & England would considerably increase the expense of the journey, I hesitated to send the children with him. But on going to

Please sometime tell me your opinion on a point that affects the welfare of my children. My three little girls will soon go into the families of others – they will receive from the treasury for their support just as if they were there in India. If I should be removed would they continue to receive the same allowance [illegible]

Bombay & on board of the "Italia" SS. on which the Wherrys had taken passage to Naples, & in finding that several families had taken passage through to Liverpool, I concluded to send the children that way, in case some of ~~them~~ those parents should be found suitable & ready to take some charge of the darlings. They would be with the Wherrys particularly as far as Naples & from there to Liverpool, at least if some good Xn gentleman should take an interest in them, I could trust them to Providence without feeling that I was careless of the duties laid on me as their father.

So I took passage for Grace & Edward on the Italia for Liverpool, with the option of paying Rs 100 less & having them stop at Naples if that should seem best hereafter. They are to leave Bombay on the 16th. I shall write to Messrs Green & Whineray of Liverpool asking that they will arrange for bringing the children ashore at L. & for their having a suitable boarding place while there in some Christian family, & for their going on to America in charge of some Christian friends. I am not at all acquainted with Messrs Green & Whineray, but know that they are the agents of the A.B.C.F.M. & I doubt not that they will easily find some on way to Am.a who will take a friendly interest in G. & E. & care for them so far as they may have need. If Mr Stanton were in Liverpool, I should feel more at ease. But though he is in London I shall also write to him. He told Mr Bissell that if any of our children needed to go to Am.a were sent with English friends to him, that he c.d nearly any week send them on with nice Christian parties on way to the U.S.A.

I shall ask Messrs Green & Whineray to advise you of the arrangements made for their voyage across the Atlantic. or rather, to advise Dr Bissell, as they w.d most likely get passage to New York.

I wrote near the end of Jan to Mrs Greenwood of Haverhill Mass. with regard to her receiving Gracie & arranging with regard to her schooling, residence &c. And I wrote to Rev C. Park of West Boxford at the same time, asking if he would receive Edward, as he has Henry. There has not sufficient time elapsed for me to hear from either of these friends. I trust that on their first arrival, G. & E. will find homes with the Greenwoods & the Parks, with their brothers & sisters. Heretofore arrangements have frequently been made for our children, with which we had nothing to do. They were providentially arranged as the necessities of the case demanded & we were in each case just as well satisfied as we should have been, had we had the arrangement in our own hands. With such experiences, I surely ought to trust for the future. The Lord will surely keep those I have committed to his care.

Grace thinks she would like to go to Wisconsin & live with Mrs Walker - especially as her friend E. & J. Bissell are there. I must leave the arrang ment for her future with her sisters & bro, & frie who are in Am.

I hope that it will seem best for Edward to go to my brothers who are living in Concord & Jacksonville, Morgan Co. Ills. - I greatly doubt if it will prove desirable for him to pursue a classical course of study - His capabilities do not seem to me to be in that direction. My bro. D. Wilson Fairbank, is a merchant & if he wd. take charge of Edward & give him the advantages of the commercial College in Jacksonville, in which his son-in-law Mr Brown, is one of the Professors, & train him also himself in actual practice, I should like, greatly like, the arrangmt. I have written to my brothers about it - So having set on foot arrangmts that I hope will prove useful for the children, I will cast them on the Lord's care, & trust them to Him.

I hope the Prudential Committee will make the usual allowance for them, letting my daughter Anna draw it, till some other arrangement shall seem better. I am happy to know that Anna is very careful in her accounts & judicious in the use of money. She seems much like her mother, who had remarkable faculty for securing comfort with economical expenditure.

I hope that Messrs Green & Whineray will advise you or Dr Bush of the name of the steamer (& date of sailing) on which they take passage for the children from Liverpool to the U.S.A. I have asked them to prefer a passage to Boston if it is to be had.

I am thankful to say that my health is good. I was tired when we came away from Ah:.— A few days here, with a morning run up & down these hills, have greatly rested & refreshed me. Every hill top & valley & grove here, has delightful associations with the dear departed. It seems so strange

Khandala March 11. 1878.
Rec'd Apr. 22.

that she, so vigorous all these years, with a foot as light as that of the wild roe, should have failed & gone to her rest, while those of frail physical powers, are left with us. But the Lord makes no mistakes.

18 Mar 1878. The dear children sailed in the Italia, Anchor Line, on Sat. the 16th. in good health & hopeful. We may reasonably expect that they will reach Liverpool in 30 days & spending not more than a week there, go on to N.Y. or Boston in a fortnight more. That will bring them [illegible] you early in May.

Miss Sisson who was in Madura is here, broken down, with her passage engaged in the City of Baltimore engaged! Miss Drake has lost her voice & they are going to [illegible] The younger Miss Sisson, lately arrived & Miss Abbott are to take up Miss Drake's work. The India climate & work are surely inimical to the health & happiness of these young ladies. Miss Ogden's health is very poor. She is now at Mahabl.. — They have been seriously considering the question of going to them. At Sholapur the surroundings have surely been as favorable as one could ask. — The Parks & Humes here are well as usual. Mrs H is not strong but the prospect [illegible] Mrs P. expects her confinement in April. The Parks are better of their colds & cou

that troubled them for a month. — The Sabbath school has interested me greatly — & also the work of people. There is life & interest in everything which these dear sisters had in their hands. But the [illegible] does [illegible] the reading school for girl children was a mistake. It will soon fade out & be quietly [illegible]

Bombay 23 July 1878.

Rev N. G. Clark D.D.

Sec'y of the A.B.C.F.M., Dear Sir;

Our Mission assembled here on the 17th inst. for its Summer Business Meeting and we are still in session. As soon as our preliminary business of hearing the Minutes of our last meeting, letters from yourself received since we last met, & reports regarding their work from the different missionaries, was completed; we entered on the investigation of difficulties at Satara that had grown from littles till they greatly obstructed the work of our mission there. As individual members we had tried to help in removing those difficulties but in vain, & both of the brethren in charge of our mission work there had expressed their wishes for an investigation by the whole mission & at as early a date as practicable.

Br Winsor took the initiative, asking for an investigation see Paper No 1. & afterwards reading a paper that he had prepared ~~#~~ which will be sent as an appendix to this see Paper No 2, sent with this & also laying letters that had passed between Br Bruce & himself before us, as the basis of the charges of wrong doing & of hindrance to his work on the part of Br Bruce & some of the Native agents under his ~~charge~~ superintendence.

The Mission found that some of the charges were refuted by the evidence that Br Winsor adduced to substantiate them, & that Br Bruce showed by explanations & documentary evidence that the rest were groundless - Then Br. Bruce brought forward other matters in which all were satisfied that Br Winsor was blameworthy - There were no charges of immorality or of intentional wrong doing. But he had shown such want of judgment, was so affected by groundless suspicions, gave such freedom to his hasty & overbearing temper & used the Marathi language so imperfectly, that the rest of the mission, though reluctantly & with great sorrow, came to the conclusion unanimously that we must advise him to return to America & that we must lay the evidence of at least some specifications so fully before the Prudential Committee that they would understand the merits of the case.

The results of the investigation were expressed by the following resolutions -

A. It is the unanimous opinion of the Mission, after full investigation, that the charges brought by Br Winsor against Br Bruce rest on trivial grounds & have not been sustained in any particular.

B. In view of the statements made by both the

Brn, Bruce & Winsor, & the facts brought before us, & their own expressed desire that one or the other may be removed; — Resolved that it is inexpedient that they remain as co-laborers at Satara, and therefore that Br Winsor be relieved of the charge of Mission Operations at Satara from the first of August, and that Br Bruce have entire charge of our work in that district.

C Br. Winsor's general relations to the Mission having been considered, the conclusion, at last, has been reached that in view of the weakness of his nervous system and general health, as judged of by the medical members of the mission, an early return to America seems desirable. The facts brought out in the course of the present investigation, taken in connection with other facts previously known to the members of the mission, (none of which however at all affect his moral and Christian character) make it more evident to them that this is the only right course to pursue. The mission however desire to record their sense of Br Winsor's zeal & desire to do good & their very great regret that they are obliged to come to this conclusion.

Some comments on paper No 2 are entered on its margin. But to enable the Prudential Committee fully to understand it, it seems necessary to make some additional comments here. It would seem, on hearing this paper that Br Winsor imposed on himself by exaggerated statements & unwarranted epithets, & by allowing suspicion & rumor to pass for evidence.

There are three cases brought forward in this paper.

First Case. The trial of Tātyābā Shiwarām before Brn Winsor & Bruce on charge of consorting with a prostitute. Tātyābā is a common school teacher in care of Br Winsor. Br Bruce thought the charge was proved. Br Winsor did not.

Second Case. The charge made by Sāwalyārām that Umāji had intimidated his wife Anūbāī & had forced her to sign a confession that she had committed adultery with Tātyābā. This Umāji Padaghalmal is a common-school teacher in care of Br Bruce. Sāwalyārām Sakhārām (= Sāwalā) is a station-school teacher in care of Br Winsor. This case is the one on which the magistrate Mr Richardson took depositions. He (the magistrate) found no proof & did not arrest Ūmāji for trial. The proof adduced by Br Winsor is that Anūbāī was at Umāji's house that day, (This was proved by others as well as herself.) & her statement that Umāji forced her to sign her name. Nothing else.

Third Case. The Charge made by Sāwalyārām Sakhārām against Umāji Padagholmal, that he had caused poison to be put in

Sāwalyārām's water vessels. The only proof that Umāji had any thing to do with this case is, that he went to Sāwalyā Saptāl's house. And the only proof that Saptāl had any thing to do with it was his threat that he would kill Sāwalyārām, made two years before. And still he had been kept in Br Winsor's employ. The only proof that Saptāl's wife Tāibāi put the poison there was the fact that she was left to grind for half an hour in Sāwalyārām's house. Those who know Hindus well would say that the story might be made up by Sāwalyārām. For the breaking a maḍakī (water vessel) by a girl's dropping a lotā (small brass drinking vessel of a pint) on it, is very improbable, &c.

The Mission thinks that Br Winsor ought to have seen that there was no proper evidence in the last two cases, and that he made a grave mistake in advising Sāwalyārām to bring them before the magistrate, and also in going with him and acting as if himself were the plaintiff or at least Sāwalyārām's lawyer. He should have seen that it would cause much needless scandal to have such cases brought before a magistrate by one Christian against another & that the evidence was mere suspicion.

The first case caused some unpleasantness, and may have prepared the way for the second. But Mr Bruce argued that the choice of Sāwalyārām as deacon could have had nothing to do with it, as the matters that Sāwalyārām complained of had occurred before he was chosen deacon.

Br Winsor spoke of other matters in which he blamed Br Bruce. And among them the refusal of Br Bruce to give as testimony what had been told him in private. This charge is made at length on pp 13 & 14 of Paper No 2., & he distinctly charged Br Bruce with falsehood, because Br Bruce said to the Magistrate that he did not know what case was before him. For showing that he spoke the truth & how it came about that he did not know, Br Bruce laid before the mission the letters that had passed that morning between himself & Br Winsor. See Paper No 3. for copies of these letters. They show that Br Winsor had informed him that there were three cases, & had not informed him which of them was to be examined. Nor did the summons, nor the letter of the magistrate (of which a copy is on Paper No 3.) inform him what the case was. But even after we had heard these letters, in answering what Br Bruce had said, Br Winsor again charged him with falsehood for saying that he did not know what case was before the magistrate.

Br Winsor also made some charges against Br Bruce for "hindering him in his work". He made five specifications. 1. When Br Winsor was asked by Thomas to baptize his child, Br Bruce objected & would not give the notice But he (Winsor) had baptized the child.

2. He had lent a mission house to Br Bruce & when

he wanted it, Br Bruce would not let him have it.

3. Br Bruce apes the English. He once called & was told by the servant that Br Bruce said he was at dinner.

4. Br Bruce had asked him only once to take part in public religious services.

5. Br Bruce has self conceit & pride but he does not know it.

The Mission asked if he had any other charges besides these & those in his paper & he said he had not.

In proof of the *first*, Br Winsor laid some letters before the mission. Copies of them are appended, See Paper No. 4. The reading of these opened the eyes of every one. Those written by Br Winsor are not open nor judicious; while those written by Br Bruce are courteous & judicious. The mission was of opinion that the evidence brought by Br Winsor disproved his charge.

2nd There was a mission house, unused & much out of repair. Br Bruce wanted it for the blind singer-catechist Rabhaji, & Br Winsor made it over to him. Br Bruce put on a new roof &c at an expense of Rs 30. Soon after Br Winsor had need of a house temporarily. Br Bruce said it was a pity to move Rabhaji. There was another house as good, that was temporarily vacant & he could have that. But Br Winsor wanted *that* house.

3rd Br Bruce said he knew nothing of the occurrence & thought Br Winsor must have misunderstood the servant.

4th Br Bruce said that the public services referred to, were in the charge of the pastor & that himself never took any of them, except when asked by the pastor - All knew however that he had in one other case asked Br Winsor, & that was to baptize the Rāje. The pastor had frequently asked Br Winsor to take part in such services.

5th This was not referred to in the following remarks.

After answering Br Winsor's charges, Br Bruce said that he had something further to say. He thought Br Winsor had acted very improperly in calling the native agents under his (Bruce's) charge & reinvestigating Patyabā's case in his absence, & in such a way; shutting them up in separate rooms & cross examining them again & again in a manner that showed them that he regarded them as liars & as engaged in a conspiracy. He read in proof a paper in English by Kāsambhāī (Paper No. 5) to show this, & also another in Marathi from Dhanājī of similar import.

He said that the Mission was aware from the complaints laid before them at the meeting at

Khandāla, when Tukārām & Sāvalyārām asked to be transferred from under the care of Br Winsor to some other part of the mission, that Br Winsor's treatment of those under his charge has been severe & injudicious, & that his course toward those under Br Bruce's care had been such that they said they could not endure it & if it must be continued they should have to seek other employment. (See Paper 6th.)

It was then stated by others of the mission that Br Winsor had, from suspicion of something behind, mistaken things themselves had done, & had used intemperate & improper language to them; so they could understand the present case better.

The case of Br Winsor's refusing to pay the Mission agents under his care for Dec. 1875, although he had charged the amount due them in his account, had given us all trouble. He took charge in May 187[illegible] & there was a little haziness because Br Wood had paid them for Jan & Br Bissell for Feb, Mar. & April; & we had not the items of Br Bissell's acc & he was in America at the time it came before the mission. But the sum total Br Bissell had paid proved conclusively to the minds of all but Br Winsor that he had paid for the three months as stated above. We pay for each month soon after its close. But Br Winsor insisted that he had paid *in* each month what he had charged. And that Br Bruce must pay, *in* Jan as he had taken charge on 1 Jan., for Dec.r. Br Winsor had charged for May 1873 to Dec 1875 inclusive, or for 20 twenty months in all & we all saw that he had paid for only (19) nineteen months. However he was so sure and he had not his account books at the meeting with him, that the mission directed the Treasurer to pay the native agents & to wait for the money till Br Winsor was satisfied by examining his accounts. After some months the Treasurer sent him the old accounts & asked him about it, & he answered in substance, If you are sure these things are so you may charge the same to me. But he has never made any further acknowledgements, nor said any thing of the trouble in which he involved the native agents & the mission, as one naturally would who had made so grave a mistake.

The mission thinks it also a duty to state that remarks have been made by different natives about Br Winsor's faulty use of the Marathi language, & he read the statement by

Anubai that was in Paper No 2. sent, with so much difficulty, & made so many mistakes in reading it, that had he been on examination for "passing" in Marathi, it would have been considered a failure by the mission. His English style is peculiar & when added to his faulty pronunciation & frequent grammatical mistakes, as he uses Marathi words out of their usual meaning & in his peculiar style, it is plain that much which he says will be unintelligible & especially to those who are not acquainted with him.

Allow us to suggest that if the Prudential Committee does not approve of Br. Winsor with his family returning to America this fall, they telegraph to "Rev Park Bombay" the word "Veto"

Unusually heavy rains in Bombay. Almost 70 (69.84 in) inches have fallen within the last few weeks. The average fall for a year in Bombay is less than 75 in. We hope it will prove that all India shares in this rain.

x. Mrs Park had a severe attack of sickness (choleraic) & two weeks ago was in a critical state. She has been preserved to us & is now about house again. The rest of the Mission are in usual health.

With kindest regards

Yours sincerely

S. B. Fairbank

Sec'y of the Marathi Miss.

Bombay, July 2/80.

Rec'd Aug. 30.

IX

Ahmednagar 8 August 1878

Rev N. G. Clark D.D.

Sec'y A.B.C.F.M.

Dear Brother; I have the pleasure to acknowledge your favor of 28 May, which was received 10 Aug. — a week before we came together in Bombay for our late business meeting. Before this reaches you, you will have received our Estimates for 1879 which were made out at that meeting. You may think that we did not sufficiently heed the suggestions of your letter. But we at Nagar, know how hard it was to refrain from asking much more. There is a great call in this district for more school teachers and for more native agents generally. This is to a good extent from a desire of the people for instruction about Christianity. I do not think the desire is as deep as it should be or as we hope it will become, & it is mixed up with hopes of secular advantage. But its expression is loud, and as the agents of the S.P.G. Soc. & of the Roman Catholics are ready to answer it with loud promises, it is hard for us to refrain as we have done, from asking a much larger allowance than we have usually received — an allowance that would enable us to occupy some of the other villages that are calling for teachers & readers - Bombay seems unable to refrain from asking for more, and an inspection of the estimates will show you how it is that the sum total asked is greater than it was for 1878. The item of Rs 2000 for the Byculla house, represents two thirds of the excess.

Owing to the famine we have fallen back in the amount raised by our Christian community for supporting its own institutions. And just now self support seems at the lowest ebb tide. If sufficient rain is allowed us in the Nagar District (Bombay has an excess) & we have abundant crops this year, the tide will *begin* to flow again. But with a full Spring tide, India is not Japan.

We use "Circulars" to find the opinion of the Mission. When there is such a preponderance that we feel sure that the mission will approve at its next meeting, we may execute matters of importance on the strength of circulars, as I did in sending my children Gracie & Edward to America. But every such subject is brought up - discussed if it is thought necessary - & voted on at the succeeding meeting.

As to the Minutes of our Bombay Meeting, a copy of which I sent for you by the mail of last week, I have given you full papers about Resolutions 1-5. - My three children still in India, referred to in Res'n 7, have the kind care of their aunts. Lizzie is with Mrs Harding; Rose, with Mrs Park; & Mary, with Mrs Ballantine.

I was & am very sorry that the Blanks referred to in the 8th res'n had not been filled at the time our Constitution was revised. The old Constitution allowed for a single missionary just about two thirds as much as for a married one. In Bombay it was Rs 136 for a married & Rs 90 for a single missionary. In the Dakhan it was 120 for a married & 80 for a single missionary. The same ratio was proposed for the rule now to be adopted. But the majority voted for the rule as it stands which gives the same to a single man as to a single woman.

Some of the members thought that the adoption of a $\frac{2}{3}$ rule would be followed by an urgent effort on the part of the single ladies now in our mission, for putting their allowances at the same figure. I think that was the principal reason that led the majority to vote for Res'n 8; & then to vote (Res'n 9) for supplying my necessities as a specialty. My special need is to provide somehow for my children in America while still at school. My Anna & Katie are both above 18 & so receive no allowance from the Board, & yet neither of them has finished her course of study. I dislike to receive a special allowance. It seems to me that the rule might very properly be adjusted by the Prudential Committee according to the old proportion of two thirds. That would give ($145 \times \frac{2}{3} =$) Rs 96 or 97 for the Dakhan & ($175 \times \frac{2}{3} =$) Rs 116 or 117 for Bombay. It may be argued & I do not say improperly, that the necessary expenses of a single woman are as large as those of a single man. But somehow the salaries of men are larger, the world over. And in in our mission allowances for natives, we make a difference. Our scale is for a single man Rs 6; a single woman Rs 5; a man & wife Rs 8. I hope the Prudential Committee will revise the 8th Resolution.

As to the 12th & 13th Res'ns, the mission has come back to its old decision, & I think, wisely. I have steadily advocated & voted for the retention & renewal of the Byculla House, finding more & more reason for it. Experience does not sustain the opinion that Byculla is more unhealthy than other parts of Bombay. I know of no one who has suffered from miasmatic causes at our Byculla House since I came out 32 years ago. I lived there for more than four years (1850-1855). As to the nuisances around it, they were much worse when I lived there than they are now. For there was a large open field west of it that was much resorted to by natives in the night & early morning, & the daily sea breeze came right upon that field. Now it is enclosed & built on, & is comparatively clean; and the smells are from the alley along the South wall of the yard. But the usual winds carry those smells away from the house, and it is only when there is no wind that the alley becomes a nuisance.

We made a great mistake in selling the Northern half of the Byculla premises in 1855. And it is argued that we should make a similar mistake were we to sell the Old Press now, & that if we sell the old press premises, we had better sell our Chapel also. The old press is used as a flouring mill, the stones &c of which are driven by a steam engine - Now all is stopped on Sunday & when we have religious meetings -

Res'n 17 was passed in view of the great need of our native agents in the Nagar District. I am sorry to say that having used all proper means for procuring food, including the sale or pawning of every article that would bring anything, they have most of them gone in debt. Just now there is an over supply of laborers and there is little grain except in the hands of the hard hearted dealers. So there is great distress. Grain has now become 25% cheaper since there has come to be good reason to expect an abundant crop in the country generally; although some localities are denied sufficient rain. 21 to 22 lbs weight of grain are now sold for a rupee.

Res. 19. An interview was had at Poona with the Archdeacon of the B'y Diocese, (Rev. Mr. Stead) who is a principal man in the S.P.G. Committee, and a paper is in course of preparation that will go through him to the whole Committee.

Res 21 is a specialty & doubtless Br Park will write to you about it.

Res. 24 is the result of a full discussion of the political tone the Dnyānodaya had assumed, especially during the Turko-Russian war. The publication of such articles was not in accordance with the wishes of the mission.

Res. 27. has reference to the Disp'y estimate and doubtless Br Park will write about it.

Misses Dr Norris & Dr Ogden, were present through most of meetings in Bombay & took the privilege of voting on some questions. This would not usually be of importance. On matters in which it might be of importance, some of us think that the married ladies of our mission, as they have the superintendence of large parts of our operations, should have similar powers with the single ladies. Their opinions may not always accord those of their husbands. We would welcome an expression of the opinions & wishes of the Prudential Committee on this subject.

If there are other matters that need explanation, please ask about them & oblige

Yours most Sincerely

S. B. Fairbank

Sec'y of Am. Marathi Mission

P.S. Some things were said at our meeting about a mission's expressing its views with regard to the return to their field of missionaries who had taken furlough. It was thought that oftentimes it it would be for the good of the cause & really for the good of the "returned missionary" if the question of the desirability of their return were taken up & fairly ventilated with the help of the mission. Yours S. B. F.

Ahmednuggur, Aug. 8. 1898
Rec'd Sept. 11.

Letter of Mr Fairbank to Dr Mackenzie

Ahmednugger 9 August 1878.

My dear Dr. Mackenzie,

Your letter of the 5th would have been answered sooner had I not been obliged to give my time to letters for America till the departure of the overland mail. You think that "there has been a rapidly dealt out & very unfair judgment passed against Mr. Winsor"

Judgment is not the proper word except so far as our action took some of our operations at Sattara from under his superintendence & put them in charge of Mr. Bruce. We _advised_ Mr. W. to return to America and of course we sent a full account of the investigation & gave the reasons for having so advised him to our "Prudential Committee" which is our ruling body and which only has power to pass _judgment_.

There were (including Mr. Bruce & Mr. Winsor) nine of us that joined in giving this advice & we did it unanimously. Mr. W. brought charges in strong language against Mr. B. & asked us to investigate them. We did so. Both parties were our friends & fellow missionaries, & I am sure I don't know where any bias or prejudice could come from. It was plain that both regarded the matters brought forward as important + had come to be incompatible to each other as fellow workers. Each asked to be located elsewhere, if the other was to live in Satara. After we had heard the pros + cons we asked them to retire. Then we found at once that our opinions in view of what had come before us were made up + were alike. There was no arguing or explaining. Each of the nine had for himself come to the conclusions that were expressed in the first two resolutions vizt that the charges against Mr. B. were intrinsically trivial + that they were not in any particular sustained and next that the interests of the Mission work at Sattara forbid that Mr. W. be put in charge of the native agents he had denounced + demanded that he be relieved of the charge of the mission agents + operations he had the care of.

Then came the question where he should be located + we saw that with his industrial School at Sattara locating him anywhere else would be very difficult + very hard on him. Nor is there any place where we thought it would be right to put him in charge of ~~Native~~ Mission agents + operations.

you will say why? And here I must answer for myself. The investigation proved to me that Mr. W. is very suspicious attributing to bad motives the words & actions of others when there was no good ground for doing so. also very hot tempered, using violent language & personal violence when angry, also lacking in what we call judgment. E.g. He thought he had good grounds for charges he made, when his grounds proved to be only suspicions & rumors & without any proper foundation. & also that he uses and understands the Marathi language very imperfectly, too imperfectly for the necessities of a missionary in charge of a station. Perhaps in consequence of the above he has not been able to get on harmoniously, for long, with any Native agent.
Now if any Native agent is spoken of for the work at Sattara, he is sure to ask that he be not put under Mr. W's Superintendence. I think these five points were abundantly proved in the course of the investigation.

And with all deference for your strong opinion as a Medical Man I might think that this climate acting on his nervous system affected as it must be by his shattered elbow has at least, increased the first above specifications.

One of our member stated that a physician who gave Mr W a certificate with regard to his wounds to send to the U. S. Government, said in strong terms, that a man with a wound ought never to have been sent to the Mission work in India. There were three M. D's present at the investigation + (though two of them are ladies + are not counted in the nine who advised his return to the U. S. A.) their opinion was asked + they gave it as is recorded in our resolutions that you have seen. Mr. W. has been in India some eight years. Do you not agree with Dr. Ogden in opinion, regarding Mr. W's illness at Mahableshwar last hot season that it was largely an affection of his nervous system?

Of course, I cannot in a letter give you lengthy illustrations to show the reasons for my conclusions, nor would it be proper for me to write out the history of our investigation. But the case that Mr. W. advised Sawalaram to take before the Magistrate, is is public, & what is it?

S charged U. with compelling his (S's) wife to sign a confession (that U wrote) of adultery with one T. There is proof that U called her to his house & that she was there for hours. U acknowledged that himself. He also says that he believed her guilty & tried to persuade her to write a confession. But all the proof of the criminal Act viz: that he took hold of her hand & made her sign a confession that he wrote, is her statement

As to Mr. B's declining to tell what had been confessed to him — could not Mr. W. see that if Mr. B. told all that had been confessed to him about it, that it might harm the woman's reputation & still not hurt U's. Would you take such a case into Court?

Then Mr. W charges Mr. B. with falsehood because he told the Magistrate that he did not know what case was before him. Two notes were laid before us both written on the morning of the 11th, the day of trial. In the first Mr. B. asks Mr. W. if he advised S to take this case before the Magistrate. Mr W's note in answer says If you will tell me which of the three cases you refer to I will answer your question; or you may come to my house & we will talk about it. After that I think B did not lie when he asked the Magistrate what the case was. You & no other friends of the Mission can regret as much as we do ourselves, that we found ourselves compelled to come to the results to which we come in regard to Mr. W. We appreciate his zeal and desire to do good & we most heartily wish we could conscientiously put him in charge of some station.

As to Mr. Bruce (& the rest of us) we are Missionaries to the *Natives* & we have not time & strength for making a business of English preaching &c. If you would know what Mr. Bruce does & can do, go some morning & hear him preach in the Bazar at Sattara, or look over his "Anatomy Human & comparative" in English & his Marathi translation of it. It is all in type & will soon be published. Govt has ordered 1600 copies of it. If you will go to the right places you will soon find that Mr. B is far more of a man & more of a Missionary than you have supposed

I am afraid I shall lose the mail. Please give my best regards to Mrs Mackenzie.

I am &c.

(Signed) S. B. Fairbank.

(True copy)

Poona 12-8-78.

My dear Dr. Fairbank,

As I am off in a hurry to the Hills for a day or two I have only just time to reply your ~~quite~~ quiet courteous letter, + I thank you for it, But I cannot make head or tail of it. + so far for my stupidity!!! Only one thing I *know* + will touch on + it is a very important point viz: Miss Dr. Ogden it seems did once at the Hills give Mr. Winsor some Popdophyllin powders for the liver while he was under my treatment + this is without being asked by Mr. Winsor to treat him. The very giving of those showed that she too felt that liver was the affection not the nerves.

How can she too give testimony as to his illness when she was not Mr. Winsor's regular attendant.

The fact too of the two female + one male doctor belonging to the Mission, being entirely de-

-pendent on the Mission must always have a tendency to bias them & to take the side of those in power.

The same tendency must exist where the deciding Court are composed most of relatives, as if I mistake not the American Mission is.

My views I see no reason to alter & I do hope that the home Committee may see their way to give Mr. Wnisor a favorable verdict.

Yours &c.

(Signed) M. M. Mackenzie.

No Mission doctor whatever, at any time, ever made a personal examination of Mr. Wnisor, & none save myself & Dr. Ross & yet our statement go for nought!!!

True copy

(Signed)

True Copy

Mackenzie – Aug. 9. 1890
& Dr M's reply Aug. 12
Rec'd Sept. 18.

Ahmednagar, 12. Sept, 1878 -

Rev N. G. Clark D.D.

Sec'y of the A.B.C.F.M., Dear Sir,

We are again bereaved. Our gentle sister Alice, wife of Dr Ballantine, has been called to the higher service. I little thought when the mail went a week ago, that by this week's mail I should have to send you these heavy tidings. She then seemed to be slowly recovering from the effects of a cold and consequent lung difficulties, and had not recovered sufficiently to allow of her being brought in from Rāhūrī to Nagar. On Sunday she had fever & labored respiration, & Dr Ballantine sent in a special messenger, asking Mrs Bissell to come out Monday morning. Mrs B. had before arranged to go out on Tuesday, as she was troubled because sister Alice improved so slowly. She went out as early as she could on Monday, reaching R. at 11:30 A.M. - But an hour before she arrived, the spirit of the dear one had gone; & all that Mrs B. could do was to care for her body. She tenderly wrapped it for the journey, & in the afternoon they put it in the tanga, & sitting beside it, they brought it into Nagar. There was a funeral service, conducted by Pastor Wanirām Ohol at Rāhūrī in Marāthī

Mackenzie - Aug. 9, 1878

and, the next morning there was one here at 6 a.m., partly in English by me, & partly in Marathi by Pastor Modak - The body was interred in the English Cemetery; Mr Blunt, the Chaplain, reading the burial service at the grave.

Sister Alice was well aware of the probable result of her sickness on Sunday, & sent messages to her mother & sister. She expressed her peaceful trust by repeating again & again Ps. 34:4. "I sought the Lord and He heard me, & delivered me from all my fears." Her labored, quick respiration, was trying & she prayed to be delivered from it; but aside from that she felt no pain. At last the respiration grew slower & fainter, & seemed to have ceased, when there was one long breath, & that was the last. The doctor calls her disease typhoid pneumonia. She had consumptive tendencies before.

Dear Sister Alice had the sincere love & high respect of all our circle, & she was specially endeared to me by her loving care of my little Mary Darling. She took the little one to her home & her heart, & loved & cared for her as if she were her own.

Mary is now with Mrs Bissell again, who is just as tender & loving. I cannot express my thankful satisfaction for the particularly kind care that has been and is taken of all my children. I cannot give them a home, but providentially they have better homes than mine would be.

Your telegram "Omit letters" which we think may mean "await letters", gives us hope that we may hear from you & the Prud. Com. early in Oct. I tried to give you full material for forming your own opinions of the case of Mr Winsor – & we shall await your letter with the hope that it will greatly help in a most difficult and unpleasant matter. I can see no other proper course than that advised by the mission.

There has been a remission of the heavy, continued rains for a few days, (only partial showers falling,) which the farmers are using to sow (zondhale) sorghum for the Jan'y harvest. But though so much rain has fallen near by, only 15 inches have fallen on Nagar & on its sources of water supply; so that we can but ask for heavy showers here, still. Prices are lower, but not so low as the promise of a fair harvest at least, should secure.

My daughter, Katie, writes enthusiastically of her visit, while at your home in Aug., & was looking forward to another pleasant week at Dr Anderson's. Both she & Anna have urged that they might come & help me & engage in our work. But the opinions I have formed, from the common effect of this climate on unmarried Amn women, - to take no wider view of the case, - has led me to advise them, as their mother did also, not to think of coming to India, unmarried.

We sympathize with you all most thoroughly in all matters pertaining to the finances of the Board - We can do little, besides economizing & praying that the Lord will enable His people to provide the necessary means for the whole work - We are corresponding voluminously with the S.P.G. Committee, but as yet there is no improvement in the "furious driving" of their missionary here (Rev J. Taylor) - The Sonai Church (ours) lately rec'd three men to its communion who had been baptized by Mr Taylor. Two of them were its candidates for church membership when led away by the S.P.G. agents, by promises of places. This is a beginning that will grow. I hope that our churches in their zeal will not be led to receive unworthy persons from those baptized, because they wish to come back to the old fold.

I am Yours "faint but pursuing" S. B. Fairbank

Ahmednuggur, Sept. 12/78.
Rec'd Oct. 18.

[illegible]

Ahmednagar 8 Nov 1878.

Rev N. G. Clark D.D.

Sec'y A.B.C.F.M. Dear Sir;

I have just finished making a copy of the Mission's letter to you, for Dr Winsor. It took nine hours of my time, including the reading it over for correction, & I am tired - But as a letter of mine is referred to in Dr W's letter of 17 Oct. with the declaration that I as sec'y stated that "five points were absolutely proved against me (Dr Winsor) as a ground for the action of the mission in voting &c"; it seems to me desirable that you should know what I wrote & why. As I will copy the letters that passed between Dr Mackenzie & myself on the subject. I wrote one other similar letter to Capt Oldham who is a tried friend of the mission & wrote to me for information he having heard from Mr Wingat that our action was taken because we disapproved of the Industrial School, I also corresponded with my old friend Capt Bourdillon, who with his wife used to stop at at our house for 3 days each quarter when he came to Nagar to pay the pensioners. I have corresponded with no other outsider on the subj

Copy of Dr Mackenzie's first letter.

"Poona 14 N. I. Lines 5 Augst. 1878

My dear Mr Fairbank; — The long intimate & most loving terms that I have been on with the Am. Mission for some 20 years — & the social & professional relations that have existed between them all & myself & Mrs Mackenzie, will I trust be ample excuse for the present epistle & what remarks I may venture to make. You & yours know me too well to believe that anything but real love & interest for your cause & mission would prompt me to write as I do now. In life & death, in health & sickness I have been so bound up in your Mission that we feel that each & all of the members of it have been & are my personal & dear friends. This applies perhaps with greater force to you & your late dear wife's family their noble father & mother now gone to their reward.

I read over carefully lately the papers relating to the case of Mr Winsor & I was & am much distressed & greatly surprised at the decision that has been come to against Mr W. I think I may say that most of the friends of the Mission who have seen those papers, who know anything of the parties concerned will & do come to the conclusion that there has been ~~dealt out~~ a rapidly dealt out & very unfair judgment passed against Mr W. 1st. Who has proved that he has been or is in bad health? The 2 medical men who have for years had most to do with him state that his health & energy is perfect & unimpaired" & yet this is one of the chief reasons for wishing to send him home. 2nd To myself, the Collector & the outside public his energy of mind & body, his zeal & heartiness in any dealings with the public has been always allowed; while his life & behavior has been always consistent with his profession. 3rd Ask the British public from the natives in the Town & Soldiers in the Barrack to the whole of the gentlemen of the Station, who do they meet most with in connection with the mission, to whom do they at once go as the head of the mission, & they will at once say "Of course Mr Winsor": in fact Mr Bruce is not known, rarely seen, & not recognized as belonging actively to the mission. 4th. To whom did the Governor lately go when he desired to hear & see the active life of the mission but to Mr Winsor & with the Collector & others spent considerable time there. 5th. Who but Mr W. has tried very zealously to introduce manufactories for children & converts into the mission & very successfully fought against many external difficulties. During my many years my intimate connection with the mission, I never yet heard a whisper of ill-nature from either Mr or Mrs. Winsor against Mr Bruce. For the last 15 years I perhaps have known intimately more of Sattara & its missions than any one else & I fearlessly say that no one has been better known more respected & loved than Mr & Mrs. Winsor. I can also say that no missionary has been *less known* & less popular than Mr Bruce. He may be everything that is great & good, but if so he keeps it to himself & his family. Looking at things as a man of the world, I should say that if any jealousy did exist between the two Mr Bruce has far more cause to feel it than the Winter & I think the public will endorse my opinion.

The greatest hardship of the case however seems to be that Mr Bruce was not *made* to speak out *all the truth* before the Depy Colltr: but took shelter behind his ministerial gown. As a magistrate I know this was illegal & wrong & no magistrate should have allowed it for a moment.

In toto, if the two gentlemen could not agree in one place why dismiss the one from his duties & send him home on the plea of failing or ill health when you have (or ought to have had) the testimony of medical men to that effect? On the contrary all the medical men who have for years known him testify to his robust health of both body & mind – !!! – Of course the Committee have the power of doing as they like, *but* the public will also judge of the case & I may tell you that many old & tried friends of Mission have in consequence of the late decision withdrawn all countenance & support, so far as they are concerned.

With my large family & many such requirements I have not been able to do much more than *gladly* give my professional aid on all & any occasion, but this I now withdraw, unless my ideas & opinions are very much changed, & this you may help me to.

Will you forgive my plain speaking which I am apt to do when I feel strongly as I do in this case & more so having so long loved the mission & all connected with it.

Yours truly
(Signed) M. M. Mackenzie

Ans. to Dr M. Mackenzie's letter by S.B.F.

"Ahmednagar 8 August 1878.

"My dear Dr Mackenzie

Your letter of the 5th would have been answered sooner had I not been obliged to give my time to letters for America till the departure of the ov'd mail. You think that "there has been a rapidly dealt and very unfair judgment passed against Mr Winsor." "Judgment" is not the proper word except so far as our action took some of our operations at Satara from under his superintendence & placed them in charge of Mr Bruce. We advised Mr W. to return to Am. & of course we sent a full account of the investigation & gave the reasons for having so advised him to our "Prudential Committee" which is our ruling body & which only has power to pass judgment. There were nine of us (not including Mr B. & Mr W.) that joined in giving this advice & we did it unanimously. Mr W. brought charges in strong language against Mr B. & asked us to investigate them. We did so. Both parties were our friends & fellow missionaries & I am sure I don't know where any prejudice or bias could come from. It was plain that both regarded the matters brought forward as important & that they had come to be incompatible to each other as fellow-workers. Each asked to be located elsewhere if the other was to live at Satara. After we had heard the pros & cons, we asked them to retire. We found, at once, that our opinions in view of what had come before were made up & were alike. There was no arguing or explaining. Each of the nine had for himself come to the conclusions that were expressed in the first two resolutions which you saw, viz that the charges against Mr B. were intrinsically trivial & were not in any particular sustained, & next that the interests of the mission work at Satara forbid that Mr W. be put in charge of the native agents he had denounced & demanded that he be relieved of the charge of the mission agents & operations he had the care of. Then came the question where he should be located & we saw that with his Industrial School at Satara, locating him anywhere else would be very difficult & very hard on him. Nor is there any place where we thought it would be right to put him in charge of mission agents & operations. You will say why? & here I must answer for myself. The investigation proved to me that Mr W. is very suspicious, attributing to bad motives the words & actions of others when there is not good ground for it; also very hot tempered using violent language & personal violence when angry; also lacking in what we call judgment; E.G. he thought he had good grounds for charges when his grounds proved to be only suspicions without any proper foundation; also that he uses & understands the Marathi language very imperfectly — too imperfectly for the necessities of a missionary in charge of a station; & also that he has not been able to get on harmoniously with any native agent for a long time. Native agents uniformly have asked the mission not to put them under his superintendence. I think these five points were abundantly proved in the course of the investigation. And with all deference for your strong opinion as a medical man, I must think that this climate acting on his nervous system, affected as it must be by his shattered elbow, has at least increased first three of the above specifications. One of our number told me that a physician who gave Mr W. a certificate with regard to his wound, to send to the U.S. Government, said in strong terms that a man with such a wound ought never to have been sent to the mission work in India. There were three M.D.s present at the investigation & (though two of them are ladies & not counted in the "nine" spoken of above) their opinion was asked & they gave it as it is recorded in the third resolution that you have seen. Mr W. has been in India some 8 years. Do you not agree with Dr Ogden in opinion regarding Mr W's illness at Mahābr. last hot season, that it was largely an affection of his nervous system?

"Of course, I cannot, in a letter give you lengthy illustrations to show the reasons for my conclusions, nor would it be proper for me to write out the history of our investigation. But the case he advised Swatyarane to take before the magistrate is public. And what is it? S. charged U. with compelling his wife to sign a confession of adultery with one T. - There is proof that U called her to his house & that she was there for hours. U. acknowledged that himself. He also says that he believed her guilty & tried to persuade her to write a confession - But *all* the proof that he took hold of her hand & made her sign a confession that he wrote is *her statement*. As to Mr Bruce's declining to tell what had been confided to him, Could not Mr W. see that if Mr B told all that had been "confessed" to him about it, ~~it~~ might harm the *woman's* reputation & still not hurt U's? Would *you* take such a case into court? Then Mr W. charges Mr B. with falsehood because he told the Magistrate that he did not know what case was before him. Two notes were laid before us written on the morning of the 11th, the day of trial. In the first Mr B. asks Mr W. if he advised S to take this case before the magistrate. Mr W's note in answer says, If you will tell me which of three cases you refer to I will answer your question or you may come to my house & we will talk about it. After that I think Mr B did not lie when he asked the magistrate what the case was.

"As to Mr Bruce (& the rest of us), we are missionaries to the *natives*, & we have not time or strength for making a business of English preaching. If you would know what Mr B. does & can do, go some morning & hear him preach in the bazar at Satara, or look over his "Anatomy Human & Comparative" in English & his Marathi translation of it, that is all in type & will soon be published. Government has ordered 1600 copies of it. If you go to the right places you will soon find that Mr B. is more efficient as a missionary than you have supposed.

"No friends of the mission can regret as much as we do ourselves that we ~~find~~ ourselves compelled to come to the results to which we came with regard to Mr W. We appreciate his zeal & desire to do good." (So far, I have copied the rough draft of the letter that I sent - the few closing lines that were added are not in the draft.)

S. B. Fairbank

Please notice that this was a free & easy letter to an old friend who had asked me to help him to true ideas & opinions about the case. It was not written by "*the Sec.*" There are "five points" mentioned, but instead of saying that they "were absolutely proved against" Mr W "as *a ground* for the action of the mission &c" I distinctly say I speak "for myself" & that "the investigation proved to *me* &c". I think my letter might easily be improved. It was written hurriedly when many other things claimed my time & attention. I have copied it in order that you may have a fair understanding of what has been done in the case.

We may seem too lengthy & too particular in the explanations & corrections & opinions that will be sent by this mail. But ~~as~~ we failed in taking important things for granted in writing from Bombay, as E.g. in supposing that it was unnecessary to refer to the fact that the mission in locating Br Bruce at Satara divided the field & the duties there very definitely between him & Br Winsor, putting all matters in which the mission had any dealing with the Native Church in the hands of Br Bruce, & that it was unnecessary to tell who Kāsam Mahammadji was — I thought the letters sent about the baptism of "T's" child made the matter clear & yet in your late letter you say that the parents of that child were not members of the Satara Church. If you look over those letters again I think you will see that Mr Bruce was writing about Tukaram's child. Tukāram was deacon of the Satara church. In his very last note Br W. (in app. S.) says that the child he proposed to baptize was Thomas's & not Tukaram's. But when the correspondence began Br W. was expecting to baptize both Tukārām's & Thomas's, & in fact, though on that Sunday he baptized only Thomas's, he sometime after baptized Tukārām's also. So that if he gave you the information on which you wrote in your letter of 20 Sept he misled you. Several such matters have greatly troubled us. Some one has given information that was misleading & so far as we can judge that information has been furnished by Br Winsor. Even making large allowances for his want of clear discrimination & for his habit of looking at things from his stand point only, there have been representations made which I am unable to excuse or palliate -

But I know it is easy to make mistakes in stating facts especially in doing it hurriedly without referring to original documents. In writing the letter from Bombay I made two mistakes in one sentence. I wrote "Br Winsor had charged for May 1873 to Dec 1875 -

inclusive or for 20 months in all, & we saw that he had paid for only 19 months. There is a mistake in the first date & a mistake in the subtraction - I should have said, from May 1872 to Dec 1875 inclusive or for 3 years & 8 months, while he paid for only 3 years & 7 months. I noticed these mistakes myself in reading over the letter to the mission at this meeting, but the noticing & correcting them here did not correct the copy I had sent to you in July - If some one will kindly correct those mistakes I shall be obliged. But I hope there will be no occasion for any one to study the history of this scandal & to be misled by my mistakes!

Praying that God will bring some real good out of this seemingly many-sided evil I am

Yours, earnest for the true

S. B. Fairbank

Ahmednuggur, Nov. 8, 1878.
Rec'd Dec. 12.

Ahmednagar 9 Nov 1878

Rev. N. G. Clark D.D.

Secy ABCFM. Dear Bro

I am happy to say that the mission acceded to my request & appointed a better man as secretary for 1879. I have been keenly aware of my deficiencies as secretary, but am sure that Dr Bissell will perform the duties satisfactorily. Please hereafter to direct letters & papers for the sec'y, to him.

I have the pleasure to acknowledge your letters of 4 Sept & of 17-20 Sept with its included report by your sub-committee, also your telegram which read "omit letters" when it reached Bombay but was understood; also to inclose the minutes of our October meeting. Dr Bissell, of the committee on matters at Satara, will send you that committee's report, which was adopted by the Mission.

We are desirous to hear from you with regard to other matters referred to you at our July meeting. High prices still rule here. Although the early harvest has been reaped & the new Bājarī is in the market & the price has fallen a little; we still get only 22 lbs weight for a rupee. The native agents earnestly inquire, each mail, if any word has come respecting the extra month's allowance that we asked for in July.

Allow me to suggest that care should be taken to put sufficient stamps on any thing inclosed as a letter. Letters come from Am. at 10 cts per half ounce, while we have to pay (6as) 17 cts for the same.
✓ I had to pay Rs 1.11.6 extra postage on your letter of 20 Sept. It was stamped 25 cts & I paid say 83 cts more.

We can get no paper of this kind here
✓ & the secretary's supply is nearly exhausted. In case a box is sent for Ahmednagar, it would be a favor if you would send a ream in it

I do not see that our efforts to protect our rights by correspondence with the S.P.G. committee, has at all affected the course of their missionary, Mr Taylor - His business seems to be to go to the villages where we have christians & inquirers & gather them as far as possible into "the church". You will see that this interference must be a great drawback to all arrangements by our churches & christian communities for sustaining their pastors teachers, &c.

We trust that the tide has turned & that the American churches may be again allowed material prosperity, for the sake of the world.

I am Yours most sincerely

S B Fairbank

Sec. Mahratta Mission

Ahmednuggur Nov. 9, 1878.

Rec'd Dec. 12.

Mr. Chapin — ✓

Mr. Torrey ✓

Ahmednagar 4 Jan 1879

My dear Dr Clark

Dr Worcester's letter of 20 Nov. was received on the 2nd inst. In order to confer, with the Bishop of Bombay, on our relations to the S.P.G., & to attend to accounts &c. at the close of the year, the Bissells & I were were here, as well as Br R. A. Hume. We at first, reading hurriedly, gathered that the appropriations were *Rupees* 7.500 less than our estimates & sat looking at one another in blank consternation. Then with the idea that the rest of the Mission must hear of it by the first mail, I hurried home to copy a part of Dr W's letter & to send it, asking a plan for reduction from each one. On copying I found it was ($7.500) 7.500 *dollars*! or at least *Rs 15.000*! & I rushed over to consult with the others on this astounding discovery. We looked at it again & again. There was no doubt as to the figures. But our minds, hastily calculating that the reduction would be about 30 percent of the ~~estimates~~ remainder, if the allowances of the missionaries were deducted from our estimates; and taking in a part at least of what that meant; refused to plan for such a state of things, & we decided to call a special meeting of the Mission "to see how the reduction can be made without disastrous consequences to our work". And letters were sent to each one by the first mail, proposing that all come to Nagar on the 10th to attend a special meeting. It is cheaper to assemble at Nagar than anywhere else.

Very little can be cut without drawing blood.. With famine prices for grain still ruling, & almost every one of our Native Agents struggling to pay debts that have accrued (they think inevitably) during the last two years, it is folly to think of diminishing their monthly allowances. I think more favorably of going on with my force for nine months if possible, hoping that the Board will send relief, & hoping that the Lord will hear our cry & give us abundant early crops this year; so that I can then as a dernier resort, "tell them to go & work in the fields & feed themselves & their families "till these calamities be overpast."

Another thought was suggested to me

by Dr W's writing the $7500 in dollars rather than in Rupees - If the Prud. Com. would halve the amount we asked in rupees & call that half so many dollars, & let us have the benefit of Exchange, it would relieve us of 20% that is of 2/3 of this horrible-dreamlike proposal. It appears that Dr W. & the Committee halved the amount of rupees & called that so many dollars in arranging these appropriations - Unfortunately the depreciation of the rupee comes at the same time with short crops & this reduction. To pay my children $50 from Boston, I must send Rs 120. (Perhaps, if the Committee were in our place, they would find that the depreciation of the value of rupees has already put a very "heavy burden of reduction" on us. It is the same as if our allow^s. had been reduced by 1/6 of their amount, for all things from Am^a. & England, & in buying food here the allowances we have are worth 40% less now than they were three or four years ago - We have been wearily waiting for the time of relief, & now, just as the

S.P.G. stands ready to help us by occupying any station we leave vacant for three months, comes this terrible order for reduction.

Why can you not allow us 29,000 dollars for 1879? The "aggregate" referred to, brought to its true size, will not then appear so large as it now does in comparison with that of other missions.

We humbly pray the Lord to take compassion on us in our low estate.

Hoping that your visit to Eng. among other beneficial results, will secure a large supplement to this year's funds for some of our missions, & trusting that somehow, in God's providence, destructive retrenchments in our work may be avoided.

I am

Yours, trustfully,

S. B. Fairbank

Ahmednagar, Jan 4, 1879.
Rec'd Feb. 7.

Wadāle, Ahmednagar 29 Jan. 1879.

Rev N. G. Clark D.D.
Sec'y A.B.C.F.M. Boston,

My Dear Bro. Your favor of 14 Dec. 78, my birthday, was received last evening, as I came home, tired after visiting two schools & talking with the people in four villages. I was away all day & did as much preaching as I usually allow myself to do in two days, for I find there is a limit beyond which it is neither safe, nor really economical of strength & time, to go. So I am at my table today, at work on our report for 1878 &c. & the Spirit moves me to write a few words on the subject of your letter. And yet I would gladly let it alone. I will write what you ought to know with regard to Br Winsor's use of the Marāthi language, or rather my opinion of it & how I came to have this opinion.

When Br W. was examined & passed in Marathi it was with a comparatively low mark. It was plain that his vocabulary was limited & that knowledge of idioms was small. His pronunciation too was bad. He almost failed in conversation, from not understanding what was said by the native talking with him - & for lack of words. But as his reading was fair & his written translation pretty good & he had unbounded confidence, I thought that he would, when away from the restraints of examination, be able to make himself understood, & would go right on improving. He was greatly annoyed at the low figure of our average mark & said some things about the examination that were at least uncalled for. From that time, excepting a sentence or two that I casually heard when at Mahābaleshwar, and a little in our Marāthī lessons, I could never get the opportunity to hear him use the Marāthī. His pronunciation was evidently very poor & his sentences that were heard in the lessons were such that he was kindly advised to make a business of studying with his pundit &c. At our Bhandārā meeting the troubles between him & Tukārām & Sawalyārām, his assistants, were brought forward. They asked to be sent to Ahr. or somewhere else, or to be dismissed, & their letters were read. I was surprised to see that he did not understand the point of their letters. Tukārām is, to be sure, a master of the Marāthī & put his meaning in as courteous & inoffensive terms as he could. But there was no doubt as to his meaning that their difficulties were personally with Br Winsor, & nothing else. He read the letter & said, "There I told you that they had really no wish to leave me". or words to that effect.

It was not till he read the Marathi letters he brought, at our meeting in Bombay last July, that I learned how imperfect was his use of the Marathi. He read them so as to make nonsense & was not at all aware of it. I know that such letters are often difficult to read - But they were from his own assistants, with whose handwriting he w^d be most likely to be familiar. His pronunciation of words often made them meaningless & the mistakes as to letters, changes of gender &c, altogether, made the result in many sentences unintelligible. Then his proofs were again & again founded on a misinterpretation of Marathi terms. I was astonished. I could not have voted to pass him on such reading. There may have been in the ~~excitement~~ circumstances of the occasion, reasons for his reading worse than he would have done in more favorable circumstances. But with the need of careful discrimination there was at Satara & would often be in either of our Nagar fields, I dont think Br Winsor understands or speaks the language well enough to be put in charge. He may have greatly improved since July & he would do better if he would stick to simple, easy sentences as Br Wells does. But Br Winsor's style is very misty, even in English.

I agree with you that it is due to him (& to every missionary) & to the Board that his inability or failure to master the language should be reported. And yet this is very invidious work & the question w^d. be who shall take the initiative. There are strange things too in the use of a foreign language. One man will speak it all ungrammatically & yet be thoroughly understood. Br Abbott did so. Another may speak it with grammatical correctness & yet fail to convey his meaning. I think that Br Winsor in attempting an argument on an abstruse subject, even though he used grammatical sentences, might fail of giving any ideas or might give very different ones from what he intended, because of idiomatic barbarisms & bad pronunciation.

Br Wells has so much simplicity of thought & is so humble about it, using only the plainest & most direct forms, depending on his earnestness & the intrinsic power of truth to hold attention & to convince, that he is understood & interests, although his sentences are often imperfect, ungrammatical & foreign. He improves yearly. I hope we all do, for there is need. But he improves perceptibly & decidedly.

No one here now has, & I doubt if any one else who has belonged to the Marathi Mission ever had, the use of such an immense vocabulary of Marathi words as Br Hazen had & probably has. Father Ballantine used to say that he himself used only a thousand or eleven hundred words. He did not deal in synonyms nor in extended illustrations. But he never made a mistake except in infelicity of some pronunciation

I seldom hear a word that seems strange. But as I use abundant illustrations, I must often spend several hours in selecting words for the illustrations of a single sermon & I find it necessary to note the words I select, with their gender, on my plan; because my memory may fail to supply them when wanted, or a doubt may occur as to the gender & hinder my utterance.

Dr Bissell makes the words he uses his own & does not forget them. He has defects of pronunciation, but none that obscure the sense & he is very magnetic. Once Dr Bissell criticised Br Atkinson for his pronunciation of our word for kind or merciful - He said "you say 'È di-yāḷû Devā' (O Merciful God) instead of Hè ḍaiyālû Devā as you should". Br A. replied I appeal to the company. I may have said *di* for *da*, but *he* made *two* mistakes by using *ḍ* (cerebral) for *d* (dental) and *ai* for *a*. It was even so, instead of the Marāṭhī *dayālû* Br B. had said *ḍaiyālû*. We enjoyed the rebuff & Br B. did too, though he "blushed celestial rosy red".

Br Harding has to prepare a new sermon carefully, & is somewhat foreign in an idiom now & then. But his musical voice & elocution, hold attention & he is never abstruse, & is thoroughly understood.

Br Bruce is correct, but has a pulpit tone. He feels no confidence in himself unless well prepared, is not facile, but he is a good, conscientious, eager & effective worker.

Br Park's Marāṭhī has not improved by his residence in Bombay. No one's does. Everything thing he says is understood & every sermon, or address, has a point or points, & is remembered. He always holds attention.

So does Br R.A. Hume, than whom we have no better missionary. His pronunciation, His style & His fulness of matter make him a master in the Sabbath School, in the Pulpit or in the Lecture Hall. I fear he is working too hard.

Br Gates' pronunciation is not perfect but is far better than the average, & he uses the Marāṭhī fluently & with good fulness for one who has been here no longer. He is a growing man in Marāṭhī, as also every way.

Br E.S. Hume speaks in Marāṭhī, on a subject he has studied, fairly. I doubt if he will ever get it as R.A.H. has. It is a pity that he is in Bombay at this stage of his missionary life. And I should be glad to help him into a better place, if Providence should open the way.

There! I have done what I never did before. I hope I have done no harm by doing it. You wish to know how we use Marāṭhī. The above will suggest to you how I hear what the Bren say. If there were more time I would keep a copy. But I have not time.

As to what you write of "reconciliation betwn Mr B & Mr W"; have you fairly weighed what we did? If you would follow step by step what the mission did to secure an interview with Br W. when we were all together in Oct., you would not fail of the impression that our effort was thoroughly made. He suggested to someone that he had used up his travelling allowances ~~to some one~~. A circular was at once sent round & he was informed we w^d supply what was req^d for his coming to A.Nagar & back. He still hesitated - We all did what we could to draw him, & at last prevailed & he came on as far as Poona - Why he turned back from there, he has not intimated. Br R.A. Hume with whom he was to stop, was very eager to find out if in any way we had been oppressive or careless of his rights or of his feelings, & hoped that some way might be found for retracing the steps. If we did not do it in the right ~~[illegible]~~ manner, I think we did it with the right intention. I have never heard a word that indicated any unkind feeling towards Br Winsor from either of the Brn who advised that he should return to Am. And excepting the first letter Br. W. wrote to the Mission about its action, I do not know of a word that indicates that he thinks he may possibly have made a mistake in some of the matters that were under consideration. He has left no stone unturned by which he could harm the mission. Since he began this course of action in July he has claimed that he is immaculate & that the mission has been actuated by all sorts of mean & despicable motives. He has utterly repudiated the authority of the mission, except to ask it to supply money, sending in his accounts in a shape that required the Treasr. to rewrite it, so that the items might be put under our regular heads & asking ~~for~~ us to allow this & that outside of allowances & rules. The mission voted the money asked, but refused to break its rules & resolutions. He has treated the mission very much as the native agents at Satara complain that he has treated them. If he is sustained in this by the Prud. Committee, it will have an immensely bad moral effect on the native community. You will excuse the freedom with which this whole letter is written, I am sure you will - & believe me

Still Yours in this good work

S. B. Fairbank

Jan. 27, 1879
Recd. March 5. 79

Ahmednagar 19 Ap. 1879

Rev N. G. Clark D.D.

Sec. A.B.C.F.M.

Dear Sir, Your favor of 6 Mar. was recd. on the 17th. Instead of answering it yesterday I was obliged to pass a day of unrest with a dull headache. My staying here on these Dakhan plains in the hot season, in order to save the expense attendant on a residence on some of our "hills", has proved poor economy. I have spent about half of the six weeks at Wadāle & the other half here, vibrating back & forth, & trying to do evangelistic work. But beyond the superintendence of the native agents under my care & preaching on the Sabbath & perhaps a half dozen evangelistic efforts, I have ~~I have~~ done almost nothing - merely aestivated. Some days I have had a dull headache with feverishness & others I have been stupid & inert. If it were merely thus to worry through the hot season & then awake to efficiency again it would matter less. But it will take time after a more congenial season has come to recover efficiency. I think the experiment this year has proceeded far enough, & so propose to start for Panchgani a little before the meeting of the mission, & after the meeting, stay on at Mahăb.r till the opening of the rains. And I think to arrange so that if I am allowed to continue in the work, I will not repeat the experiment in 1880. I am satisfied that I can do more mission work in a year by going away from the Dakhan for the hot season.

Your remarks about father Ballantine make me think that I did not state the fact of his confining himself to a thousand Marathī words in his preaching, in a careful manner. For you speak of his "trying to get along with so few as a thousand words". He was a very thorough Marāṭhī scholar & a fair Sanskrit scholar. He translated Muir's "Examination of Opinions" 2 vols, from the Sanskrit into the Marāṭhī, & that required a thorough knowledge of the philosophical vocabular~~y~~ies of both the Sanskrit

& the Marathi, which are both extensive & hair splitting. I do not suppose he was at loss to understand the exact meaning of anything he heard or read in Marathi. I remember that in 1854 Dr A.C. Thompson made an address in our chapel that Mr Ballantine translated with great exactness & without any hesitation. Among other illustrations, (for his address was full of illustrations & words that though common in English amounted to illustrations when faithfully translated into Marathi,) he compared prayer to the use of the Electric telegraph. ~~that~~ It was then unknown to our people, but Mr Ballantine, very felicitously in well chosen words, put the audience in pleased possession of Dr T's comparison. But Mr Ballantine's Marathi sermons were very didactic & he tried to avoid the use of words that the common people would not really understand. Shahurao the Ed. of the Dnyanodaya, when he began his literary life, would use high words, But he says that Mr B. ruthlessly cut them out & put in common words when there were common words that would give the idea. He thinks now that his style is better for that training.

Ahmednuggur, Apr. 19/79.
Rec.d May 20

When I wrote you about the desirableness of sending corn & cheap wheat from America to Bombay, I intended to write another letter the next week ventilating a great hindrance to opening up a trade between the U.S.A. & Bombay. But I was below par the next week & put it off."

The astonishing loss by exchange in remitting money from India, amounts to some 20%, if we take for our standard the times I well remember when two rupees were worth about a dollar & we could buy sovereigns in Bombay for Rs 10⅛ or 10¼. This w.d be of less importance to merchants bringing articles for sale to India, had we anything they could profitably take as return cargo. Oil seeds are high priced & kerosine supplies so many needs that our oil-seeds are not a good investment. So. America offers better & cheaper hides. Horns are all carried off at high prices. We have few drugs or dyes to offer. I think Aloe fibre might become a staple. But it is not available in large quantities – The Merrimac Works w.d not look at our cotton. Poor India! But send us your grain. At the prices ruling this year & that will rise more or less for the next ~~five~~ months – notwithstanding the cruel exchange, & the necessity for vessels going from Bombay in Ballast – it will pay well to bring grain from the U.S.A. to Bombay.

Your Bro., affectionately
S. B. Fairbank

Bombay 23 April 1879.

Rev N. G. Clark D.D.

Sec. A.B.C.F.M., Dear Sir

You know that I have felt a special interest in "Famine-Relief" efforts & have done what I could as opportunity offered, to help in them. But I was surprized to receive a letter from Dr Lumsdaine, the Sanitary Commissioner, asking me to take part in an investigation that he is about to begin of the food supply, the state of the people &c, in the Zillās of Solāpūr, Satāra, Kaladgī & perhaps Dhārwād. The letter came just as I was finishing my last overland letters & I referred to it in my letter to Mr Ward. I came to Bombay, (leaving Ahr. by the Monday's train & reaching By. at 11 A.M. Tuesday) to have an interview with Dr L. on the subject, & the result is that I have agreed to undertake a part of the work. It is preliminary to some plan & action on the part of Gov't for the relief of those parts where there was special failure of crops this year.

I had planned for starting from Ahr. at about the same time & going by stages to Panchgani, so as to go as economically as possible, & then to spend the time at Mahabalabshwar & vicinity for the sake of my health, till the rains shall begin. So this new plan will not take me away longer from my district than that would have done. My health was below par for two months but for some 10 days has improved & I hope the cause of my poor health, whatev. it was, has been removed. It is problematical whether this work will not prove a tax on my health. But as the other members of the Commission Dr Sennsdaing, Dr Ballantine & Dr Macdonald are all physicians I shall be able to get a medical opinion any day & leave them if it affects my health badly.

I am sorry that it will prevent my being present at our Mission Meeting at Pānchganī. But I shall send my fully prepared Estimates with notes, & also my opinions on matters that will come up. There is nothing special — that is nothing out of the line we have been working on — that is proposed; & as to the course of the mission I think we are much of one mind. So that my absence will be of less importance. Br Harding was off on a trip for relieving the famine-stricken in Oct 1877

& I do not think that any mission interests suffered on that account. His health did suffer, for he was not provided with proper conveyances &c. for his journey, & was often wet & without wholesome food. I shall receive more than sufficient from Gov't to enable me to provide for all my necessities & also to pay (for the time I am out) the allowances I should else charge to the mission.

Solāpūr, 26. April. The Commission is to begin its work on Monday, the 28th inst., but as my coming then wd. mean travelling on Sunday, I have come on from Ahmednagar today. The railroad from Ahmr. to Dhond (& to Manmad also) is a great convenience. There is to be a railroad from this city to the South. In the first place to Bijāpūr which is 60 miles S. from here. The grading is a "Famine work" & is to be begun on Monday, the 28th, at Ahirwāḍī which is 12 miles to the South of us. Grain has become a little cheaper here. Today 22 ℔s of Sorghum millet are on sale for a rupee. Day before yesterday the rate was @ 20 ℔. If for any reason the rise in the Price of grain shall be checked it will be a grand good thing.

I have had the pleasure of a talk with the pastor (Rev Anāji Khsirsagar) here and with Rāmbāji the Station school teacher, & this evg hope to see all the Xns who reside here & may we all find a blessing tomorrow. It is a privilege for me to meet the Christians here.

I am Yours most truly

S B Fairbank

23d April 1879
Recd. May 31, 1879

Wadālē Dist. of Ahmednagar 26 Mar 1879

My dear Dr Clark

The rise of grain at Ahmednagar, 10% during the last week, decides me to send you by this mail a letter about America's sending us, in India, a supply of grain for food. I had before thought of writing you & so ventilating this subject, & I am sorry that I have delayed doing it till now.

My brother writes me from Illinois that corn is selling there at 22 cents a bushel. It seems to me that it could be transported to New York or perhaps to Boston for as much more; or at least that it could be shipped from some Am'n port @ a cost of less than 50 cents a bushel.

The price of Millets (Jawārī = Holcus sorghum, & Bājarī = Holcus spicata,) in Nagar, today, is a dollar a bushel. In Bombay prices rule higher than in Ahmednagar, but the difference is only the freight for some 250 miles by rail. Wheat is this year only 30% @ 50%, for different kinds, dearer than millet. The meal of our Sorghum, which is our principal grain, is very similar to that of white maize. There are Steam grist mills in Bombay now that could grind up a cargo of corn speedily. The price for grinding a bushel here by hand mills would be about 15 cts. I should think the steam mills would do it cheaper than that. It will not do to grind corn in Am.ª The meal would spoil on the way. I am sure that the corn meal would sell in Bombay at nearly the price of sorghum meal, that is @ $1.15 for the meal made from a bushel of grain. And as soon as tested, it would sell at the same price.

I am not posted as to the price of freights from the U.S. A. to Bombay, nor do I know exact the number of bushels that would measure a to I "guess" that a ton of 40 cub. feet, would hold 17 bushels of grain ~~with~~ in its gunny bags. I kn that trade is dull & freights are much depresse & it seems to me that 50 cents a bushel advan per bushel, giving as I suppose $8.50 cts a ton for freight &c. would pay the shipper very handsome It would not be far from a cent a pound-weight, f freight from the U.S.A. to Bombay. American merchants will know whether that will pay. Grain would not melt as ice does.

It seems to me that shipping the cheaper kinds of wheat, & especially *white corn* (*all* kinds in the *second* batch) from N.Y. to Bombay, up to the end of May, to arrive before the end of Sept., would pay a splendid profit. Our next crop, *Bājarī*, will not be in the market before the end of Oct. So I say that all shipments that arrive before the end of Sept. are sure to sell at prices not below our present rates. I feel sure that our people will learn to use corn meal as a substitute for millet meal in a few days. In these famine times, all kinds of pulse, peas, beans, are ground to make bread of, & boiled *greens* are mixed with the meal & then the mixture is made into cakes & baked.
Badàbadè Diwātī
The seeds of *Badèbadè* & *Diwātī*, which are weeds
Itsakā Kenā
of the genus Indigofera; of *Itsakā* & *Kēnā*, which are spiderworts of the Commelinaceæ; are eagerly gathered & ground for making bread.

Were I a merchant, I would not hesitate to try a shipment of the cheaper kinds of wheat *in a steamer via the Suez canal.* Are there no Christian American merchant-princes, who are ready to *risk a loss* in sending us cargoes of grain for our famine-stricken population? With your abundance & "embarras" of corn & wheat, grain, while the shipping is rotting for want of freights, must we in India starve because we have not enough of even the coarsest grains? As a mercantile venture, full of promise, & as a great charity, send us grain. All you can find shipping for will sell in Bombay at a splendid profit. All the Dakhan wants it — & the districts along the rail road to Madras — Gujarat that helped us last year is drawing from Bombay. Central India that helped us for the last two years is helping to supply the need of the Panjab —

My dear Dr Clark do make the facts of this letter known to the merchants of the United States & ask them to help themselves by helping India to a supply of grain food —

I think that our outlook now, is darker than it was at this time last year. Then, we imported from Gujarāt & Central India. This year they can't help us & our grain is going to Solapūr & the country beyond. We shall soon be without enough for our own at these famine rates — Wages at 6 or 7 cents a day for men & no demand for laborers, & grain @ 2 cents a lb!!

Ever Yours most truly S. B. Fairbank

Rev S. B. Fairbank Ahd
March 24. 1879 —

Ahmednagar 27 June 1879.

Rev N. G. Clark D.D.

Sec'y A.B.C.F.M.

Dear Bro; I returned to Nagar on the 24 inst. after two months absence, having spent the time, not as I had planned in hill recreation at Mahābaleshwar, but at work for Government "on Special Famine Duty", investigating the condition of the towns and villages in the Sholāpūr & Kalādgī Collectorates as to food-supply, health, means for preparing & sowing their fields &c. - Dr Ballantine and also Dr MacDonald (of the Medical Mission in Bombay that expired last year) and later a Dr MacKeller, were employed in the same investigation. - I went expecting the whole would be completed by the middle of June, when I had planned to return from Mahābaleshwar. - Our work in Kalādgī began later than we had expected, & as Dr MacDonald fell sick, was all done by Dr Ballantine & myself, with the help of Native assistants. - We received the "best thanks of H. E. the Governor for the manner in which the investigations of the Sholāpūr Collte was carried out", and Dr Lumsdaine, the Sanitary Commr to whom we reported each week, wished us to undertake the invn of a part of the Poona Collte. I told him I had already been absent from my post here too long & must return to it. Dr Ballantine however arranged for returning to the work, after a week's leave to attend to matters at Rāhūri.

I was glad of an opportunity to visit so large a part of the villages in the Sholāpūr district, without expense to the Mission, & was thankful that hard work & roughing it seemed good for my health. I have returned elastic & vigorous. The weather in May was unusually wet, and so, though unpleasant at Mahr, was just what we would have chosen at Sholāpūr. In June we had rain by night & plenty of mud, but neither of us got a wetting.

The State of things in the central 2/3 of the Sholāpūr Collte and the Northern 1/4 of the Kalādgī Collte is very sad. Only about half the houses, & in some villages ~~the larger part~~ less than a third of the houses are occupied - The present population in some Counties is less than half what it was ~~ten~~ eight years ago, when a census was taken. It is true that some of the villagers who went to other districts to find food, may return - But most of those whose houses are vacant, have died.) The last Cold-season crops gave fine promise, but as the ears were forming & the grain was in the milk, armies of rats and mice attacked and destroyed the crop - In some places a quarter of the expected harvest was garnered; ~~In some~~ in other places an eighth, In some places the rats took all but what the people eat as roasting ears, or plucked and dried before it was ripe. The Parner, Shrigonde & Karzat Tālukas (counties) of the Nagar Coll.te, Most of the Sholāpūr Coll.te; A third of the Kalādgi Coll.te, Part of the Poona Coll.te, & Several Native States, lost most of their winter (Rabi) crop in this way - They had only a quarter fall (Kharif) crop because of the excessive Sept. & Oct. rains - So the people in the worst counties have lived since the beginning of April on wild seeds & imported grain, to buy which they sold whatever they had, even their working oxen. The rats that have proved such a plague, are field rats that may always be found in considerable numbers, but have been allowed this year to multiply astonishingly. At least several thousand square miles of crops were eaten & destroyed by them, & we know not yet how far their devastation extended. Of two kinds (the Kok & the Mettād) vast numbers have been killed by "the rains" of June. The third (the Jerboa-rat) does not succumb to the rain & we fear for the next crops. The natives seem superstitiously afraid of killing these rats. Many think they are their ~~deceased~~ friends who have died in these famines, now living in another "birth". They say "We did not give them enough to eat when they were men & now they have come as rats to vex us".

The price of the principal grains at Sholāpur is from 16 to 18 lbs for a rupee. Here, the rains are good so far, & promise to be propitious, so the price of grain is cheaper than it was a fortnight ago, & 18 to 20 lbs go for a rupee. Even this is 10 % dearer than it was when I wrote, 26 May, asking for grain from

Your kind letters of 29 Ap. and 3 May, were received while I was "on Special Famine Duty" and are before me. If I could act as a guide to a deputation of Boston or New York merchants & show them a few hundreds only of the houses I have visited, where there was not a quart of grain in store, but the wretched emaciated inhabitants depended for their next meal on the wild seeds they could gather, when a day's work would not secure a pound weight of those seeds; I am sure they would say, Why did you not tell of this before? Why did you not write sooner + more urgently? Why have not others written? My answer would be that there was a general expectation of a good rabī (= winter) crop, and the stories of the ravages of the rats seemed excessive & incredible. We knew that some fields had been wasted but could not take it in that thousands of square miles had been despoiled of their harvest, by rats! And now these nice rains promise us relief in about four months. But what if we find that "His hand is streched out still"? (Isa 5:25.)

You write very approvingly of Anna + Katie

They have now left their school life, & it is very gratifying to me that they have graduated with so much honor, & that they find so many friends. I was pleased with the plan for Anna to teach in Worcester. But I have learned that the Lord's plans for my children prove better than those I had hoped would carry, and I mean to trust Him to the end.

As to the estimates and arrangements made at Panchgani, finding I should be absent, I sent full memoranda & opinions. I think it was well that I was not there, so far as the troubles with Br Winsor were concerned — for I had little faith in efforts to bend his course — he seemed to think that I was guilty of libel in what I had written. I hope the Winsors will do good at Sirur.

I hope you will not think our mission laggard as to propositions for extension, because we ask for only so much as we hope to get. I was yesterday talking with Br R.A. Hume about the necessity of another missionary here at Ahmednagar. He spoke of the strain that is so constantly on us here. But I think that bringing another missionary here might not diminish it. It comes in connection with the needs of Native Christians — with the ways of the S.P.G. (No wonder it rhymes with "Heathen Chinee") — with the special pressure from famine prices, &c. We are "troubled on every side. Without are fightings, within are fears." But it cheers me to notice that when we are away, though we receive many letters about them, many such matters as vex us & worry us, are adjusted without our help & satisfactorily adjusted too.

Without going into the reasons, I will say that I think the expenditure of our mission for missionaries is too large, in proportion to that expended for Native Agency & Printing. At Sholāpūr now, there is a great call for school teachers & religion teachers which must be satisfied so far as we can supply them. So the proportion there will probably be rectified in a year or two. But ~~the~~ our expenditure for missionaries in Bombay now is enormous. I think we can afford to sustain but one mission family there. Br E.S. Hume & his wife are educationists, but including their own expenses they could do twice as much with a given sum in the Deckan as in Bombay.

You ask opinions with respect to the return of the Atkinsons. They are earnest Christians & zealous workers, & they use the Marathi language far better than most of English gentlemen in the Civil service; but I think that for a missionary, passable is as strong a word as ought to be applied to Mr Atkinson's Marathi. His health was not good in India & hers was very poor. His opinions were apt to be extreme & also changeable. E.G. He had advocated leaving the native Christians and their churches, & schools & institutions entirely to themselves & thought the missionary's duty was to ever evangelize the heathen &c. But at Sholapur he went to the other extreme & concluded that the missionary's first duty is to train the native church and the Christian community. He needed the help of a more judicious associate, but those who were his associates found it hard to work with him. If a younger man were sent instead he might prove like Br. Park or Br. R.A. Hume, or Br. Gates, & his wife like their help meets. I was delighted to hear Br. Gates preach in Marathi at Sholapur last Sunday. It was a good sermon & the latter audience. The Marathi was idiomatic as well as grammatic and the pronunciation was remarkably good. And Br. G. is growing. It is late. With every kind wish, Yours cordially

S. B. Fairbank

Ahmednagar, June 27, 1879
Rec'd ~~July~~ Aug. 9

Ahmednagar 12 July 1879

Rev N. G. Clark D.D.
Sec. A.B.C.F.M., Dear Bro.

Your favor of the 31st May was rec'd on the 9th inst. Your opinions respecting the work I undertook for the benefit of the famine stricken, as expressed in this letter are identical with mine.

I spent two months "on Special Famine Duty" mostly in the Sholapur Coll.te which our Mission exclusively occupies & for the remaining time in the Northern part of the Kalādgī Coll.te in the Counties adjoining Sholāpūr, which are occupied by no missionary society. I was away from here ten days more than I intended & planned for, when undertaking the work. My plan was to devote to it merely the time I had expected to spend at Mahabaleshwar and vicinity.

I think I expressed to you my fear as to the effect on my health. I found the first two days very hard, as the weather was exceedingly hot & oppressive and I had not worn the new groove smooth. But then I had a Sabbath to rest in. After that I did not once come to dinner (as I did the first two days) feverish & with a headache. But the weather became cloudy & there was a strong cool wind & frequently showers in the afternoon, & Sholāpūr was really more pleasant & favorable to health all the rest of May than was Mahāb^{r}.! Mahāb^{r}. was too cloudy & wet (this year in May). I have returned elastic & vigorous.

Dr Ballantine is still "on Special Famine Duty", investigating the commities of Bhimathaḍī and Sholāpūr of the Poona Coll^{te}.

I spent a week on my return at Wadālē & vicinity & am to go there again on Monday the 14th, to spend 9 or 10 days. I was here interrupted by the reception of A letter ~~post card~~ from our new Collector, Mr King, asking me to take my turn with two native Gentlemen in giving our relief camp at Karangāw, 6 miles away, a daily visit & I agreed to do it after returning from Wadālē.

Br Harding, by overwork on his return from Pānchgani, brought on his feverish state again, & came to Nagar for 4 or 5 days hoping, with good reason as it proved, that the change w^d help him. He left us to return to S. this morning. Dr Bissell also has been under the weather for a fortnight & as medicines do not help him, he is to go to Bombay on Monday for the benefit of a change of air & water. They both lack elasticity & must carefully avoid excessive work, even for one day.

I am greatly obliged for the efforts you have made to get a situation for my Anna. She has written with more apparent expectation of a situation in Pennsylvania, than of the one you told her of in Oregon. I trust the Lord has some places of usefulness for both her & Katie to enter soon, though the idea of a vacation, (after the special work that clusters around graduation,) at Amherst, diversified by a little study of French, seems a good one & I hope they have at least taken needed rest. Henry's taking the first prize for Greek at Phillips's academy was very gratifying & beyond my expectation for him. I fear how^r the effect, lest it lead him to excessive study, that will injure his health.

I thought you and others would like to know the facts that I have recorded in the inclosed paper on "the plague of Rats." I think I wrote you before, giving you some general facts with regard to the wretched state of the people in the districts that were devastated by the rats.

Here is a circular from Dr Winsor asking the mission to authorize him to spend Rs 195 for the support of 12 children in the Station School at Sirur during the six months left of this year. I wrote on it that I voted for it because I wished them to have every facility for working there, but were I there myself I would restrict the outlay in that line to the Rs 120 authorized at Panchgani - I wish you might see all the circulars & letters written during the last 12 months in reference to the Winsors & their work & could read them with a knowledge of all their attendant circumstances. You would soon learn that the mission has never put on drags & hindrances -

Our rains are propitious so far; but we need rain now. Yours most sincerely

S. B. Fairbank

July 12, 1879

Ahmednagar 18 August 1879

Rev N. G. Clark D.D.
Sec'y A.B.C.F.M.

Dear Sir; Br R. A. Hume has made a vigorous effort to bring the matter of the Byculla House to some conclusion, and he has written a full letter to you giving the pros & cons of the subject. It is not necessary for me to repeat the points he has clearly & fairly stated in his letter. But the first impression you will get, is that nothing is yet settled and determined. The subject must come before the mission at its Oct. meeting & must come before yourself and the Prud. Com. again. Br R. A. Hume is desirous that Dr Bissell and myself should write something to show you how that subject & the others closely linked with it appear to us at present.

I think that the principal obstacle to carrying out the plans that, though not perfected in every detail, were approved by the mission, is the reluctance of Br E. S. & Mrs Hume to determine on residing at Byculla. "It is a noisy place". So is this house & so will be any place near the work to be done in Bombay. "The air is sometimes tainted". We think that would be to a good degree remedied by a high wall along the South boundary of the yard. Miss Norris still insists that "it is an unhealthy place". The experience of myself

& of others who have lived there with families for successive years is to the contrary & I think she is mistaken in thinking it exposed to deleterious influences more than most houses are, that are situated within a mile of it. As to healthiness. I would not turn over my hand, to exchange it for either of the spots that have been spoken of as preferable, which lie farther to the North in Byculla & so are farther from the best places for our work.

I am sorry to have the conclusion forced on my judgment that, in view of the continually increasing demand for work by missionaries here & the demands that Sholapur must soon make & in view of the (de facto) limits to allowances & missionaries, fixed by the Christians of America; our mission will be unable to keep more than one mission family in Bombay. I hope it will seem best to rebuild the Byculla house & so remove all valid objections to that mission family's residing there, in the best position for its work.

There seems to be a necessity forced on us. We must have a good High School in which some boys of our Christian Community may learn English. But I do not agree with Br E. S. Hume in opinion that Bombay is the best place for such a school. The expenses are prohibitory, and somehow life in Bombay seems to unfit boys for the life work that is called for by our poor community in the Dakhan - A good one is needed in Bombay for Bombay & the Konkan - But ~~it~~ one is more needed in the Dakhan, for our Christians here. This question must be argued & I think settled, at our coming Oct. meeting, & it seems to me that the claims of the Dakhan as the case stands, must & should prevail.

I do not see how we can (in view of the amount ~~[illegible]~~ that you can allow) favor a greatly increased expenditure for the school that the ~~Rev.~~ Humes have inaugurated in Bombay. We may have approved of their plans without fully understanding them, but it is not too late to correct mistakes; & taking into consideration the reluctance shown with regard to residence on our Byculla premises, there seems reason for at least fairly ventilating the question of their removal to the Dakhan for the purpose of their carrying on the school ~~that is~~ required in the Dakhan. I do not yet see clearly where it had better be established.

Our missionary number must necessarily be diminished in 1880 by the Hardings taking a furlough, & very likely by the Parks doing the same before the end of the year. (Though as to this I have no authority from the Parks for saying so. But he needs a change & they will have been in India ten years.) It remains to be seen whether Dr Ballantine will return at the close of this year to full work in Rahuri, but I hope that question will be settled for his return, by the time we assemble for our Oct. meeting. As to my own health, roughing it in "Special Famine Duty" seemed to improve it. The climate of the Dekkan in May was however abnormal this year. It was soft & damp. I now find that the same tendencies which troubled me in Jan–March, are active & may require my visiting some Hill Station or the Sea Shore even before the next hot season. If roughing it here among the villages will help me, as the excursions to Sholapur did, I shall be glad; & I propose to try the effect of a month of it as soon as I can get away. I have had too much writing to do in bringing up arrears, but am nearly through with all but my account books. After so many years residence in India, if I can work here 8 months out of the 12, I should be thankful. ~~This~~ I speak of this now, as it necessarily requires recognition in laying our plans for 1880 & on.

We hear nothing of reinforcement & with the present large expense for missionaries in Bombay, I see no way to ask for a reinforcement. The proportion of expenditure for missionaries, as compared with that for Native Agency, seems to me excessive at present.

As to Native Agency we are pressed in two ways. For two years their allowances have been plainly insufficient. And there seems a growing need for increasing their number. As to the first of these points, we hope that the harvest of this year will so reduce the price of food that they & their families will have the means of procuring sufficient food. So long as unground millet sells at 20 lbs, or even 25 lbs for a rupee, the allowance of Rs 8 per month for a man & his wife & one rupee for each child must be insufficient. After paying the tenth, which most of them pay readily, & the interest on money borrowed in some emergencies, & a little for books & stationery &c, two thirds or more of the remainder is required, in a medium sized family, for the unground grain they need for food. Debts, clothes &c must wait till prices become easier.

Then there are men, whom we cannot afford to spare, but whom as Mr Hume shows, we cannot expect to retain on our mere-subsistence allowances. And in this is involved a problem, that will not be easily solved. The number of such more-liberally paid men, at present, need not be large & should in any case be carefully restricted.

As to the number of agents we need, there is at present a demand that we may hope will be less imperative when the S.P.G get as many

Stations as they can carry. Before they came we found it practicable, as it was evidently desirable, to let some places lie fallow for a time while the agents who had been tilling them were ~~for a while~~ employed in other fields. ~~But~~ And we regarded a place with a weekly or fortnightly appointment as occupied, so far as it needed to be. But the S.P.G. regard such places, a deserted or unoccupied & by appointing some one resident in each place as a head man on a salary of 3 Rs a month they "occupy" them as their out Stations. As yet we learn nothing of their inculcating self-support or asking fees from scholars in their schools, and their agents vaunt the fact that they do not ask fees & among the poor villagers it goes to the discredit of our schools & teachers. And to what extent they can expand on this plan of largess, remains to be seen. You will see however, that it necessitates our placing native agents in many places that would else have been sufficiently taught by a Bible reader on his occasional visits. And so a larger number of agents are called for, especially in the valley of the Godavari, than would otherwise have been found necessary.

Put aside for the 1st Gather are taught

~~And where~~ ignorant men have professed Xy—men who cannot read & are dependent for all they learn of Bible truth on their teachers, they must be taught line upon line; & as such are scattered over a broad land & the teachers have less enterprise & push than Americans, the number of teachers called for & needed, is far beyond our ability. We must make the most of what we are providentially allowed, ever exercising a wise economy and an enlivening faith.

We are having excessive rain this month and the fear that it may injure the Early Bajari crops has caused the grain merchants to raise the price to 20 lbs for a rupee again. For a month the price was @ 23 lbs. Still we hope that the early crops will be fine & that this terrible strain will be removed in the course of two months.

Matters in the Christian community are mostly secondary to the daily struggle for food. Four were added to the membership of the Shingave Tukai church at the beginning of this month. Since Pastor Bayiram went to S.P.G. Mission, I have been the acting pastor of that church, but I am obliged to delegate most of the duties & attendance there to the deacons.

Yours faithfully S. B. Fairbank

Ahmednuggur Aug. 18, 1879.

Rec'd Sept. 22.

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Ahmednuggur 25 April 1872

Rev. N. G. Clark D.D.
Secretary of the A.B.C.F.M.

Dear Sir

For two months past I have had charge of the Girls Boarding School in this place. Mrs Bissell is away at the Mahabaleshwur Hills for a change. Miss Ashley too is there with Mrs Bissell. The climate of the Hills is cooler than it is here in the hot season and all thought that Miss Ashley could study better there than here, and the change would help her in getting acclimated.

Some of my impressions in regard to this Girls School may not be amiss at this time. There are really two schools, one comprising all the larger and more advanced girls and the other one containing all the beginners. Each ~~School~~ is taught by two young women, graduates of the School. The more advanced classes also receive instruction in Arithmetic, Grammar &c. from a Pandit two hours daily. (~~This Pandit~~ also ~~teaches the Winsors, and Miss Ashley Marathi~~) Krishnarāw who used to teach the School, is now unable to do so on account of ill health. His lungs are affected and he finds talking bad for him. He however goes in daily and attends prayers with the Scholars, and teaches them to sing his own Christian songs to native airs. I am with them one hour and more daily, and my work is to instruct them from the Bible. They recite verses and then read a chapter and are questioned upon it. They learn to sew and crochet & they make all their own clothes. About half of these girls receive support from mission funds. The other half are children of catechists, teachers and servants employed by the missionaries and a few of the pupils are wives of such. The parents of many of the girls that are supported do not live in Nuggur, but in the villages around. The parents are poor and live from hand to mouth, earning their bread by hard labor. Were they not Christians, they would have made arrangements for marrying these girls when they were six or seven years old and on receiving money for them would have married them. It is very difficult for these parents to watch over and keep their girls with them after they have become Christians, while they still continue to live in their own villages surrounded by an evil community. The state of society is such that after they are eight or nine years old, they cannot even send them to the village school taught by a Christian, and we cannot urge it. So if these Christian parents had not such a school as this where they could send their girls they would find it very difficult to withstand the temptations to give their daughters in marriage; for they would feel that it is better to do so than to bring disgrace upon their family. You in America cannot appreciate these things as we do having lived among them, and seen how these things work. There is a gradual improvement and we hear of fewer marriages according to heathen customs than before. Then there is another great advantage which this school gives. It provides educated Christian wives for our teachers and catechists and pastors. If they have not good Christian wives, alas for the influence of the teacher and catechist and pastor He might as well give up his work; for his wife's evil influence counterbalances all he can do or say. The heathen tell him "Reform your own home before you preach to us".

The girls whose parents live here board at home and do the work that their mothers require of them Of those whose parents do not live here five or six girls board in a family, and help in the daily house work, which here consists of grinding, bringing the water, cooking and cleaning up.

In one of your last letters to the Mission you ask, "Is it not desirable to recast the Female Boarding School so as to make it more simply missionary in its object, much as has been done with the Madura F. Boarding School?" Allow me to ask how you would recast this School for it seems to me that it is "missionary" in its object and nothing else. Perhaps your idea is that we should take fees from the children I understand that many of those girls paying fees in the Pasumalai School are supported by the mission. It seems to me that in such a case, paying a fee is nominal rather than real. It is very desirable the children attending School should pay fees and that it should be real. Some of our more educated converts have often expressed a desire that we get up a school for girls where they would pay high fees, and the school be self supporting as far as possible The parents would wish the girls to be taught English. But the larger part of our girls could not attend such a school for they could not pay the fees.

I enclose two letters written by the five pupils of the first class in the Girls School They may interest some of those who give for the support of these girls.

Krishnarao and Pastor Cassimbhai of Seroor have got up a school for boys and girls. They call it the Christian Anglo-Vernacular School

A monthly fee of Rs 1. or fifty cents gold is collected from each Scholar. A Brahman teacher is employed to teach English & Arithmetic. They have a Christian teacher as well. I watch this School with a great deal of interest. Pastor R. V. Modak however feels that there is a doubt whether it will continue, but I tell him I hope it will prosper and increase in numbers.

There is another School of which I have charge i.e. the Station School. There are no missionaries living at any of the village Stations this year so it was not thought best to support any scholars at any of those unoccupied stations. Some of the boys from the villages that are considered worthy who used to attend those station schools have been brought here and attend this School. This School is very large this year though not half the Scholars receive aid from us. This School is the model or practising School for the Normal School of the Christian Vernacular Education Society. One of the exercises of the pupils of this School being to learn to teach in the model School.

I shall be very glad to see Mrs. Bissell and Miss Ashley back here again. for then I can return to my work among the heathen women. Now I can only go to them on Saturday afternoons when there is no School.

With Christian regards
I remain
Yours very sincerely
Mary B. Fairbank

Mrs. Mary B. Fairbank

Ahmednuggur, Apr. 25/72

Rec'd June 10.

W. W.? ✓

Ack 22

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.
33 Pem. Square
Boston Mass
U.S.A.

Mr L. S. Gates

301 – 322

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New Haven, March 30, 1875.

Rev. S. B. Treat:

Dear Sir:

I have concluded that it is not best for me to remain in this country a year, in order to pay my debts, unless you see reasons for my doing so, which I do not. I shall therefore be ready to go to India whenever you wish to send me, unless God sees fit to order otherwise.

Can you conveniently tell me before long, about what time you will probably want me to go? I wish to make arrangements, soon, for the summer, & would like to know how much time I shall have.

Very truly yours,

L. S. Gates.

Mr. L. S. Gates.

New Haven, March 30 1875.

Rec'd Apr. 1.

Ans'd. Ap. 2.

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Cambridge, Vt., July 26, 1875.

Rev. I. R. Worcester,

Dear Sir:

It is my purpose, as stated some time ago, to be ready to go to India about the 1st of November. I have thought that it would be best for us (Miss Hagen & myself) to go to Boston in a few weeks, & purchase furniture, so that it may be sent on in time to be there when we arrive.

Miss H. has written, saying that it will be as convenient for her to go to B. about the middle of August, as at any time. I should like to know what you think about the time.

Is it necessary that all of our things be sent on together? I wish to remain here & work as long as I can before going to India, & should like to keep some of my books here. I understand that the Board pays the cost of transportation of our furniture, & have thought it might make a difference with them whether it was all sent together or not.

Very truly yours,

L. S. Gates.

Rev. L. S. Gates.
Cambridge. July 30, 1875.
Rec'd Aug. 7.

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ready to go at anytime, but have made this arrangement in accordance with Mr. Hagen's advice. If my plans are carried out, I expect to start for India about the first of November. Will this be in accordance with your wishes?

It does not seem possible for us to go to Boston next week, as you propose; for Miss Hagen is in Pomfret, & I cannot communicate with her in season for us to be in B. on Wednesday, unless by telegraph; & I think it very doubtful whether she would want to go until her parents open their home in Springfield.

Please send me a Manual for Missy. Candidates. I had one for a few days, but Mr. Chandler wanted it & I let him take it.

Yours very truly,

L. S. Gates.

Cambridge, Vt., July 30, 1875.

Rev. N. G. Clark,

Dear Sir:

Your letter of the 28th inst. is at hand. I wrote to Mr. Worcester last Monday, asking some questions about going to Boston, but think your letter must have been written before that was received.

My case is briefly this:— I had thought, until last winter, that it would be impossible for me to go into the foreign field this year. But in the latter part of the winter I saw that it would, perhaps, be as well for me to go this year as to wait. I wrote to Mr. Treat asking the advice of the Board, & stating that I could probably go this year if they wanted me to.

Mr. Worcester, I think, replied that the Board would like to have me go this year if I could, & referred me to Mr. A. Hazen for the time more definitely. Mr. H. said that he thought November would be the best time for us (Miss Hazen & myself) to go. I wrote to the Board accordingly, & agreed to supply the ch. here for the summer. Mr. H. thought we had better go to Boston a few weeks before sailing, to purchase furniture & send it on, so that it might be there (in India) when we arrived. I had intended to go to Boston about the first of Sept. for this purpose, but last week Miss Hazen wrote me that her people were intending to go to Springfield, Mass., about the middle of August, and, it would be more convenient for her to go to Boston at that time, than to postpone it till Sept. After receiving her letter I wrote to Mr. Worcester, as stated above, asking his advice about the time.

I should like to know ~~whether~~ if it will make any difference, in cost, or otherwise, whether our goods are all sent together or not. I have some books here which I should like to keep with me until I go, if convenient; also a few things at home, in Hartland, Conn., but not enough to pay me for going there now. I have thought that we could go to Boston & purchase what things we needed from there — have them sent on in Sept., & leave the other things to be sent on later.

I intend to remain here as long as I can before going, & have told the people that I can probably stay till about the middle of October. I am

Cambridge, Vt., Sept. 6. '75.

Rev. N. G. Clark,

Dear Sir:

We were very fortunate in our trip to Boston, in that we fell in with Mr. Hutchins by the way, & received such valuable assistance from him. We regret very much that we did not see you, & perhaps I ought to have postponed the trip till a later date. My reasons for not doing so were these:— Miss Hazen & I were not together & both off from the line of rail, & after receiving your card, I could not arrange a postponement with her. I was away when your card came & did not receive it till the Saturday

S. Gates
dge, July
Aug. 2
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night before we were to go.

An uncle who lives in Ohio, & to whom I am largely indebted for my education, was to be in B. that week, I thought that that would be the last time I should see him before going away, & as I had not seen him for several years, did not want to miss him.

If I had been able to get some one to supply the church I might have remained in B. over the Sabbath, but ministers are scarce in this part of the country.

If there is to be another farewell meeting, we shall of course see you then.

Very truly yours,

L. S. Gates.

L. S. Gates

Cambridge, Vt., Sept. 29, 1875.

Rev. N. G. Clark,

Dear Sir:

Your letter of the 8th inst. was duly recd.

You ask when we are planning to leave the country. I have not had any definite statement from Miss Hagen yet. I wrote to her soon after receiving your letter, telling her that just as soon as she could decide when she would be ready I wanted to know, for your sake. I myself can be ready anytime on ten days notice, though the people wish me to remain here as long as possible before going.

We have talked about going the first of Nov. Whether Miss H. will be ready at that time I do not know.

From a paragraph in the Manual for Missionary Candidates I judged that the exact time of our going would depend very much on the directions of the Board. I did not think it would be left to ourselves so much. (Manual p. 22).

In regard to preaching; the people here will probably be left without anyone when I go away. I was here last summer, & have become interested in their welfare so that I wish to remain as long as I can & not interfere with my main business. I shall probably leave the country somewhat in debt, & am ~~also~~ anxious to leave it as little as possible. I never have been able to "rest" since I began my studies, & do not know how to go at it.

As soon as Miss H. decides when

she will be ready, I will write you. It will probably be not before the first of Nov., perhaps as late as the middle.

Very truly yours,

L. S. Gates.

L. S. Eaby

Cambridge, Vt. Sept. 27, '75.

Rev. N. G. Clark,

Dear Sir:

In the Manual, which was sent me by the Board, there are directions relative to missionaries obtaining passports. Following the directions given there, I sent for a passport, & have since recd. a circular from the Secy., giving full directions, & saying that my application lacked oath of allegiance & fee of five dollars. The directions in the Manual are of no value now whatsoever. It might save trouble for some others if the paragraphs relative to passports were stricken out or changed.

Is it necessary that I have a passport? Mr. Hazen says he has had them, but never had occasion to use them. He told me ~~that~~ it would be best ~~for me~~ to get your advice, or that of Mr. Ward on the matter.

A letter from Miss Hayen this morning says she has fixed upon November 10th as the time when we shall probably be ready to sail. Are we to leave the country via Boston or New York? We wish to go to Delaware before sailing, to visit some friends there.

Are you acquainted with the laws of Mass. enough to know whether Mr. Hayen can lawfully officiate at our marriage? We should like to have him do so, & judging from the laws in Conn. & Vt. I suppose there is nothing in that line to prevent.

Very truly yours,

L. S. Gates.

Mahableshwar, India,
March 11, 1876.

Rev. N. G. Clark.

My Dear Friend:

You have, probably, heard of our arrival at Bombay long before this, through Mr. Ward. *How* we arrived, the account of our voyage, the warm reception, the first impressions of missionary life, &c. have doubtless been told over & over again, by former missionaries. I think the incidents peculiar to our journey were few. We both feel very thankful that we had such a good steamer from England. I think we were in better health for having cabin & rooms above deck. I have seen no other steamer which I should choose in preference to the Timor, for a long voyage in a hot climate.

We remember with gratitude the kindness of Mr. Harding & family, in doing for us all that was in their power, while we were with them.

We are now enjoying the fruits & climate of Mahableshwar, & giving our time & strength to learning the language. Mrs. Gates seems to find no difficulty in being my interpreter on all occasions. The language seems to come to me slowly. It is no uncommon thing for me to be obliged to hold my peace, when in the midst of some brief directions to servants. I have tried to make an arrangement with my pundit, by which all these people shall speak English. He thinks that it can be accomplished in about two hundred years.

We came from Bombay the 16th ult., & expect to remain here till June, & then go to Sholapore. I have not been able to get a good pundit here. The postmaster has been helping me, but his business takes most of his time, & the interruptions, together with his imperfect knowledge of Marathi, have not been very helpful. The mission has thought best to send Krishnarao, one of the native Christians at Bombay, up here. An English gentleman has offered to pay his expenses up & back if he will help him some in mission work. He was my pundit in Bombay. He comes in a day or two, & I hope to be able to preach in — days. Mrs. Gates is doing mission work among the ~~the~~ women, & our servants have done something in the way of selling tracts. I think it will help to keep their hearts warm.

Mrs. Gates unites with me in sending Christian salutations to all the friends at the Rooms, & especially to yourself & family.

Very truly yours, L. S. Gates.

India. Mar. 11. 1876.
Rec'd Apr 14.

C. N. Chapin Esq. } Rev. ~~A. Hazen~~ E. S. Gates. 298
Miss. Rooms, Boston. } Sholapoor, Nov. 17, 1877.

My Dear Mr. Chapin: Rec'd Dec. 22.

The approach of the year 1878 reminds me that my periodicals will not be forthcoming unless a note is despatched immediately.

Will you please order the following periodicals for us for 1878: —

✓ Congregationalist.
✓ Christian at Work.
✓ Springfield Republican.
✓ Please stop the Illustrated Ch. Weekly.

Some one had the kindness to pay for our papers for this year. Hope you will keep an eye on that friend, whoever he is. It will probably be for my advantage to cultivate his acquaintance; if not, I certainly ought to cherish his memory.

Mrs. Gates has been laid up with fever for a few days, but is better now. We intended to go out in tents some days ago, & hope to do so as soon as Mrs. G. is better. Miss Ogden has ophthalmia,

India. Nov. 11, 1876.

& is kept in Bombay for a while.

The poor people are getting on better than formerly. & now need but little more than clothing & shelter. There are still cases of suffering from want of foo & will continue to be till about Februa but they are so few compared with the past that we do not think it so much of a task to look after them. The Collec told me this morning that he wanted t give me Rs 500. for poor people whose houses were destroyed while they were wandering about for food during the fam There are contributions from all sides now & it is too bad that they did not come- time to save the starving ones, months Very few who became ~~very~~ much reduced from starvation are recovering. They linger along a while & die.

With kind regards from Mrs Gates & myself.

Very truly yours,

L. S. Gates.

Kurndulgaw, Sholapoor District,
Dec. 26th 1877.

My Dear Dr. Clark:

It will be two years the 28th of this month since we landed in Bombay, & it would be very natural for you to expect me to give some account of myself before long.

I begin to agree with Mr. Harding that the first year of a foreign missionary's life is the most stupid of all. Progress seemed slow, but I think it was sure & steady.

This last year has brought us more active work, & opened the way for us to do a good work in the future, I hope. The famine brought us into a relation to the people which we never prayed for, but which God saw fit to bring about. We think that the work done during the famine, in providing for temporal wants, has opened the way for a good work in a higher sphere.

In October funds were put in my hands by a native famine relief committee, to be given to the people in this region for buying seed to sow. I took my two ponies, put my pundit on one, & we went rapidly (for the time was short) from village to village, collecting the people, examining the official land records of those who seemed to need help, & giving them money as it seemed best. My pundit is a converted Brahman, belonging to the Methodist church in Poona. We preached to the people in nearly every village, & at such a time there was no trouble about getting an audience. I am touring among those villages now, in connection with the pastor of our church. The people in this region, south of Sholapoor, have never been corrupted(!) by Christianity, & are pure heathen. Missionaries have not been here at all I think, partly because it is near the dividing line between the Marathi & Canarese countries. Mrs. Gates has not been with me on this trip, because Miss Ogden was not well enough to be left alone. I hope she will be able to go out with me in Jan. & Feb. You may perhaps have heard that Miss Ogden is still in poor health, & does not improve as we hoped she would. It is suggested by competent medical advisers that unless she recovers during this cold season, she had better go home. We do not say it to her, & hope it will not be necessary. The disease, rheumatism, seems to be approaching her heart, & she has been fully aware of it. I do not think we should be surprised if she should be taken away at any time. Yet she is able to be about most of the time, & do some work. She has already done something to open the native houses to Christian women, & we hope she may be spared to do a much greater work. Please do not spread this abroad, for before this reaches you she may be well, & in the midst of active work, with as good prospects as any of us.

I have been trying to open a new outstation at Mohol, twenty miles west of Sholapoor, on the railway, & hope the teacher who is there will be a light in a dark place. The village is large, & the lower castes are especially friendly, although they have never heard much about Christianity till this last year. When we opened the school, we, Mrs. Gates & myself, went out & staid two weeks to help the teacher & give him an introduction, so to speak, to the work there. But the teacher was young, & from the Ahmadnagar district, & soon wanted to go home. We have put another man there now We find it very difficult to get men to go far from their mamas. I hope we can educate our teachers here at Sholapoor before many years, & not be obliged to get them from the Ahmednagar district.

The villages among which we are working now are all within twenty miles of Sholapoor, between the Beema & Seena rivers. I have not had much experience in touring, but the pastor thinks this may be a fruitful field. He thinks we ought to keep a man touring in this region all of the time. I hope to follow up the work myself as much as possible. In some of the villages the people ask for schools, & I wish we had teachers to give them.

We find it more difficult to get supplies in the villages this year than usual. Usually hens, eggs, milk &c. can be obtained in any village, but now no hens or eggs can be found, & milk is scarce. A majority of the lower castes are living on the seeds of a weed that grows wild. The new crops will be ripe in about a month. My gun has furnished us a good many meals of pigeons & other wild birds, when, without it, we might have fared hard.

With kind regards & Christian love to you & others laboring with you.

Very sincerely,

L. S. Gates.

Rev. L. S. Gates,
Sholapur, Dec. 26. 1877.
Recd Feb. 2, '78

Rev. L. S. Gates.

Mahableshwar. Apr 30. 1878.

My Dear Dr. Clark:

My Brother in law, Henry Hazen, will forward to you, in connection with this letter, an envelope directed to Rev. H. H. Leavitt. Please add further directions to this, the necessary stamps, & forward it to Mr. Leavitt. Please ask Mr. Ward to charge the cost to me. Mr Leavitt sent an article on the Self support of Native Churches written by him & published in Japan, as I suppose. I am sending the article to some of our missionaries & native pastors. I think it will do some of our men good to read it, although it seems rather abstract & theoretical. As far as I am able to judge, the problem of self support is not so difficult in Japan as it is here. It has occupied my thoughts a good deal lately.

The lower castes here cannot attend the Government schools, but if they are going to become Christians it is almost necessary that they have some education. A Christian living in a village not very near other Christians, unless he can read the Bible, has a hard chance.

Even a community of such Christians would be in great danger, it seems to me, both of being misled & of misleading others in regard to the real nature of Christianity.

On the other hand I am sorry to see so much done for many of the people. It destroys their self-reliance & their self-respect. The rivalry of the different missionary societies is one thing that leads to this. At Sholapoor however there is very little of this rivalry now. It is painful to see how Satan, by his agents, is watering & cherishing the "root of all evil" among the natives in & about Ahmednagar.

There are two plans which I have had in mind for teaching the people to read. One is to induce some one who can read to go to a village & live where no one else can read, let him teach as many as he can, & receive a certain amount for each person who makes satisfactory progress under him. This plan has been tried by Mr. Harding, but the famine coming on just then prevented its being well tested. The other is to furnish no teachers, but offer a certain sum of money, or other rewards, to each child (or its parents) who advances to a certain standard in a specified time. I would have examinations often & give small prizes often. This would leave the parents free to choose their own teachers, which would in some cases be unfortunate. Either of these plans I think would obviate the difficulty of having teachers with a fixed salary — a temptation to laziness & indifference. I should like to see our Station at Sholapoor without a paid agent (native). So would Mr. Harding, but whether it would be best, & how to do it are still questions which we do not know how to answer. Before the famine I felt strongly opposed to paying out a pice to a native unless it helped him to support himself in an independent way. But Providence seemed to put me in a position where I was compelled to lay that principle aside for a while. I feel that even after I get the *language* of the people, their character must be a subject for constant study.

Miss Norris & Miss Ogden are with us now. Miss Ogden is better than she was a few weeks ago. She came up here about two weeks before we did, & partly from being alone, she became discouraged. Just as we were starting from Sholapoor we received a letter from her saying that she was going to return soon to S., sell her horse & property, & go to America: that she would go with Miss Sisson if she could get ready soon enough. She has not been so definite in her statements since we came up. She needs cheerful company all of the time. We were sorry to have her come up here alone, & supposed she would stop with Mr. Wells at Panchgani till we came up. She has one attack of rheumatism in her head lately, but on the whole is better.

Mrs. Gates has suffered a good deal for a year & a half past, from daily (or nightly) pain in her back & sides owing, we think, to indigestion principally. She has been rapidly recovering since we came here, & has had almost nothing of those former pains.

I enclose a note to Mr. Ward.

Kind regards to yourself & family from Mrs. Gates, the M.D's. & myself.

Very sincerely yours.

L. S. Gates.

P.S. I have concluded to send this to you direct & Henry Hazen will forward to you the letter for Mr. Leavitt.
L.S.G.

Rev. L. S. Gates
Mahableshwar, Apr. 30/1878.
Rec'd June 6.

Sholapoor. Nov. 1, 1878.

My Dear Dr. Clark:

The question concerning Mr. Winsor is not a pleasant one either for us or for you. Being one of the younger members of the Mission, I have heretofore felt justified in leaving the management of this subject to others. But from the report of the Sub Committee at Boston, it seems that many things were misunderstood by them, & perhaps on this account it seemed to them that the Mission action was "hasty." I still leave to the older heads of this mission the work of explaining our action as a mission. I wish to say a few words to defend myself from the charge of too great haste in voting as I did. There are some things that influenced my mind which were not known, I think, to other members of the mission. I have regarded Mr. Winsor as a friend, & have wished to avoid particulars, & personal remarks against him. I included all these things in the clauses pertaining to his general unfitness in the resolutions passed at our meeting in July.

I do not wish now to have the things that I mention brought up to public view, or to be shown to Mr. W. unless it is necessary. Without referring to the main points of the difficulty at Satara, I will speak of some things that I think could justly have weight in forming an opinion of Mr. W. as a missionary, & ~~many~~ most of these I have learned from Mr. or Mrs. W.

In one village, while they were touring, a native refused to let his carts go to carry Mr. W's. baggage, on the terms that Mr. W. supposed had been agreed upon. Mr. W. then made his servants put the man through the process of hanging, until he would submit. If I had followed a similar course for a similar cause I might have hung several men last year. — At some of the villages during their tours, where they stopped from one to two weeks they did not attempt to preach, because the people seemed unfriendly, and only spoke to those who came to the tent. Such a course might be a wise one in some circumstances, but I cannot see how a faithful missionary in this country could do so without being liable to a charge of neglecting his work.

In Satara Mr. W. has lately (or for some months at least previous to July) preached but little, if any. While at Mahableshwar last hot season he had a pundit whom he had employed, for some months at least, on full pay, & yet he (Mr. W.) seldom studies, as Mrs. W. told me. The pundit told me the same thing. His servants complained to me of his treatment, which is an uncommon thing for servants to do, unless there is good reason, I think. While we were at Mahableshwar last hot season, I helped Mr. W. about moving his tents, & about securing a house. I advised him however not to pay so much rent as he did. I did not think it necessary for him to leave his tents, neither did any of the missionaries who were at M. at that time. But when I saw that he was determined to do so, I went to Panchgani to see if a house could not be obtained much cheaper there. I found several houses there which were more commodious than the one for which he paid Rs. 225 (or 250) & which could be hired there for from Rs 80 to 100, thus saving to the mission, besides the cost of moving, fully Rs 100. There seemed to be no reason why that amount could not be saved to the mission. Knowing the desire of the Board that we should be careful about our expenses, I felt badly. This however appears to be an example of his conduct, in regard to expense, on many other occasions concerning which the other missionaries know more than I do.

All the things above mentioned are not, in my opinion, sufficient reason for judging a man unfit for missionary work. I have had much less dealing with Mr. W. than most of the other members of this mission, & I do not think it my business to repeat things that I have heard of him thro' them. Mrs. Gates & myself were with Miss Ogden when Mr. W. called her to prescribe for him. Dr. Mackensie has made a serious charge against Miss O., founded on what seems to be a plain untruth. It is possible that Mr. W. can give some explanation.

As we knew many of the difficulties that were before us long before the July meeting, & some of the missionaries had made personal efforts to have matters settled peaceably, I, for one, do not feel that I voted on this question with inconsiderate haste. Knowing what I do of

Mr. W., & regarding missionaries as agents of the home churches, I should not feel justified in asking those churches to support him. I still hold the doctrine that a man may repent, & think that Mr. W. might become a useful man under some circumstances. If called upon to do so, I should not hesitate long to go to the same station with Mr. W. But I could not put any confidence in him until I saw a thorough change in the man.

This last season has been so rainy that the roads to my field have been impassible. A stream that is usually only ankle deep, has been so high that I could not cross it on horseback, & this stream crosses all of the roads to my field. I have been to villages along the railway some, & have done more than ever before in the city. Mr. Harding & I planned a series of lectures to the "educated young men" of the city — School teachers, government clerks, &c. Mr. Harding has not been well, & has been unable to do anything in that line yet. but he expects to do so when he returns from Nagar. I have given some accounts of the mythical character of many of the early religions, & the lectures have been followed by discussions.

Some of those who have attended are members of the Brahmo Somaj. At the last lecture the audience asked for a presentation of the arguments for Christianity. I was glad to hear this, for the former lectures were designed as an introduction to these evidences, though I had not expressed any intention to this effect to them. Fruit may not appear this year nor next, but I hope the efforts in this direction will not be wholly in vain.

Our little daughter, born Aug. 26th, is a great comfort to us. Mrs. Gates is quite well. The change to Mahableshwar last hot season seemed to be the means of her restoration to better health than she has had before for two years. She will not venture out into the villages with me in tents, however, for some weeks yet. The weather is still unsettled, & some rain nearly every day.

Mrs. Gates unites with me in kindest regards to you & Mrs. Clark.

Very truly yours,

L. S. Gates.

Sholapoor, Nov. 1, 1878.
Rec'd Dec. 4.

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Sholapoor, Oct. 7, 1879.

My Dear Dr. Clark:

The organ which Mr. Smith so kindly gave, arrived here yesterday in good condition. From one sentence in your letter, received about the time the organ was sent, it seems that you thought we wanted the organ for our private use. It is to be used in the native chapel. We have one in our house that we brought out. If that had been like the one Philip Philips carried round the world we might have carried it to the chapel & back again, but we are about a mile from the chapel, & the organ did not seem to be benefitted by attendance upon divine service under those circumstances any more than the listless natives who drop in for a moment. The organ just received is a good one for our chapel. I have just repaired a Smith organ which has been in the mission for ten or more years. For the most of that time it has been used as a dressing table. It is said that Mr. Winsor tried twice to repair it some years ago. I had it sent on here from Nagar, & found it needed nothing but a little glue, a few screws & less dirt. A missionary of the M. E. Church has bought it, & the money obtained will pay for a house which I have just bought for a teacher

Sholapoor, Nov. 1, 1878.

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besides covering most of the expense of erecting a school house. I have no intention of speculating in organs. If I had supposed this one could be so easily repaired, we should not have sent for another. During last hot season I repaired a French organ at Panchgani so that the lady who plays for Mr. Wells' services could practice at home, & recently I repaired the organ (Smith) in the English church here — putting in a new bellows. The chaplain told me, with the authority derived from apostolic succession, that it was my Christian duty to do it. Perhaps it was. I make such work serve as a means of recreation. — We are intending to start for Nagar tomorrow. I have been quite busy lately preparing for the examination of the Normal School. A great many new terms had to be learned, for I have not had anything to do with many of the books their studies, until now. I hope to be out in tents soon after we return. My work for the last few months has been mostly in the villages along the railway. The work has gone on well, considering the fact that I have no catechist to help me. In two places there are teachers, & in one of these places (Wahol) there are half a dozen families who are asking to be baptized. In the other village there are ~~some~~ also, some who are inquiring, but when pecuniary help is so much needed, it is difficult to say who are sincere. Two grown persons & two children whom I baptized last year have since died of starvation. The rain has fallen abundantly recently, just when it was needed, & we hope the suffering will be over when the next crop ripens.) At Mohol I had an opportunity to purchase ground & a house partly built for a school & teacher. The completion of the house has given some of the Christians there work. At Madha I have just bought a house for a teacher & nice grounds, well situated for a school for any or all castes. A house for the school will have to be built which will cost about Rs 40. I paid Rs 40 for the house & land. The school house under my charge here in Sholapoor has also been repaired lately. You see I have been building more than you have ever given me authority to do. But Mr. Harding thinks this is a good way to build up the mission, & if there is no disappointment, I hope to cover all the expense without money from home.

Our orphans are growing & studying. Most of them are from the higher castes, & I hope we can use them for workers among the higher castes. The girls' school is discontinued for the present for want of a teacher. We hope to get one soon.

Very sincerely yours,

L. S. Gates.

My dear Dr. Clark,

Please excuse a postscript to my husband's letter, but I feel constrained to add a few lines.

Do please send us some one to help in the Sholapur field. Mr. Harding soon leaves, & we feel we *cannot* take up his mantle. If we attempt this, which should of course be taken up, being the work of the church & the city, our own work must be laid aside. We need help, & feel we *must* have it.

Sincerely

F. H. Gates.

Sholapoor, Oct. 7, 1879.
Rec'd Nov. 14.

Sholapoor, Dec. 13, 1879.

My Dear Dr. Clark:

You have heard a good deal from this mission about the Bombay house, the Sirur house & the Panchgani house. It now seems to be my turn to speak of the Sholapoor house.

Mr. Harding is going away, & when another missionary will come here is uncertain, but all the members of the mission seem to think that there should be two men here, & that this is the next vacancy to be filled. Besides this, we hope to have one or two single ladies here before long.

A house is for sale here now for Rs. 1200. It will probably cost Rs. 500 additional for repairs on the out-houses. The whole expense will thus be about seventeen hundred rupees (Rs 1700) I ask the Prudential Committee for this amount as a special grant.

The house is a very desirable one for a mission house on many accounts. It is near the house owned by the mission. It is well built, probably better in most respects than any other house in Sholapoor, with one or two exceptions. There is a large yard ~~yard~~ about the house in which houses can be built for schools or native helpers. Such ground will probably be needed before long, as the present mission yard is small. There is some land in the yard which can be used for a garden, & I should like this for our orphans to work upon, though this is not a point which the mission is bound to regard. We need a place on which to erect a building for our orphans, & there is not room on the present mission ground nor on ground adjoining it. The matter of the orphans was not brought before the mission, & had nothing to do with their decision about buying the house. We hope that some of the orphans, nearly all of whom are of good caste, will prove valuable helpers some time, but do not want to draw on the mission for their support at present.

The house is large, & with slight changes would accommodate two families, & allow them to be almost entirely separate. Dr. Ballantine went with us to see the house, & thinks it a desirable one. Mr. Harding has known the house for some years, & is strongly in favor of buying it.

One reason why the house is offered so cheap is this:- It was built, I am told, by a Colonel for his own use. Afterward, the military force here was greatly reduced, & many houses went to ruins. This one was sold at auction for Rs. 400. It has been used since for a Free Mason Lodge, & the natives call

all such buildings Satans bungalows. Probably for this reason, in part, no native cares to buy it, while very few English people care to own houses in this country.

There is a prospect that house rent will be higher here than it has been for a few years past. The owner of the house which we occupy was induced, by a combination of circumstances in our favor, to take Rs. 25 per month this year; but says he shall charge Rs 40 when the lease expires. He has been receiving Rs. 40 for houses not as good as this, on each side of us. If the mission own two houses here we can probably rent one of them if desirable, although being farther from the R.R. station the rent would not be as high as that asked for this house which we now occupy. As a special favor, the Municipality rented a house to Miss Ogden cheap, but we cannot expect to get that house again very soon, & it may be difficult to get a good house when we want one.

Mr. Harding estimates the cost of repairs on the present mission house at Rs 50 per year. This other house may cost a little more, being larger. But if the repairs should cost Rs. 75 per year, would it not be economy to buy the house rather than pay Rs. 30 to 40 for rent, with a poor chance of getting a good house?

A little more than Rs 200 have just been expended on the house for repairs

The owner did not wish to wait for us to write to you before deciding, & the mission voted unanimously (by circular) to buy the house & ask you for the money afterwards, thinking it too good a chance to lose. I know that the Prudential Committee do not like to have us expend money in this way without first getting permission from them. It was Mr. Harding who proposed to do this. He is going home soon. Deal gently with him. I take very little responsibility myself.

I will write you about my work before long. Please hand the enclosed letter to Mr. Ward.

Very sincerely yours,

L. S. Gates.

Rec'd. Jan. 15, 1880.

Sholapoor, Dec. 20, 1879.

Dear Dr. Clark:

Your letter of Nov. 14th was received by last mail. It would be very pleasant for us to have one of Dr. Bissell's sons come here, & Mrs. Bissell has intimated that this plan would be very agreeable to her In one of your letters received some months since reference was made to this subject, & it seemed to me that the mission should take some action upon it; but others thought it was designed to have individuals write, expressing their opinion privately. As I have never seen the young men, while most of the missionaries know them, it did not seem proper for me to do anything about asking them. Dr. Bissell would naturally feel a little delicacy about writing anything unless the mission instructed him to do so.

As far as I know, there is a general feeling of hope that one of the young men may come out, if his health will permit. Mr. Harding has spoken as though he thought it doubtful whether Frank wished to enter mission service. I suppose Lemuel is the one who has looked toward India. I will try to get the mission to take some action on this subject, as it seems that you are waiting for this.

The Smiths are on their way to Nagar. Probably they would have come here for a year or two, if it had not been for our votes to the contrary. But I feel that this is not the place for a missionary to learn the language. Our houses are so far from the town that we hear Marathi spoken very little, unless we go to the town; while at Nagar there are natives all about, & one is unable to avoid hearing the language spoken from early morning till bed=time, & fortunate if he does not hear it all night. I have considered it quite a treat to go to Nagar, & have learned more about the free use of the language during my brief visits there than during much longer periods here at Sholapoor. Were it not for this fact, I should have been most heartily in favor of the Smiths coming here.

For some days I have been trying to get the lowest estimates for building the outhouses connected with the bungalow about which I wrote you last week. Mr. Harding thought the repairs would cost about Rs 500, but all the contractors whom I have seen put it at 600 to 700. Perhaps we shall want to ask for another hundred.

Very sincerely yours. L. S. Gates.

Sholapoor, Dec. 20-1879.
Rec'd Jan. 24.

Sholapoor, Dec. 20. 1879.

Sholapoor, Jan. 9. 1880.

My Dear Dr. Clark:

In connection with my report to the Mission, of the work for the last year, it may be well for me to speak of a few things in this letter. The beginning of the year 1879 was very favorable for mission work. The people were able to live, but the prospect was not good, & the minds of the large majority were humbled & ready to listen. Probably more than a hundred persons in my field were ready, as they thought, for baptism. During the year twenty persons in surrounding villages were baptized in my field. But before the year was half gone, the famine had driven most of the people, from whom the majority of our converts come, away from their homes, & many died of starvation. Four whom I baptized in Feb. were dead before July. I am sorry for this, & perhaps ought to blame myself. But I left money with the native pastor when we went to the hills, & afterward sent more, telling him to use, as much as he saw was needed for the christians. I suppose he saw so many starving ones that he could not decide who were the most needy. He was deceived in some cases as I have been. Often a man will look quite well & able to work, when he is really so far gone that nothing but the best of care will save him. One poor man whose wife died of starvation lives in our yard. He is weak, & never will be very strong bodily, but he is growing spiritually. He often comes to my study to thank me for saving him & his boy from death, & wants to pray & thank God for his goodness. He came to me once during the famine & said that he did not want anything but for me to provide for his burial. He was sure he would not live long, & his village people had told him that they would not bury a Christian.

About two thirds of the people in my field have died since the famine began. Those who were attentive listeners are scattered, Some may come back, but the numbers to hear preaching will be small for a time. The famine has caused many serious thoughts to arise, in the minds of the people. In two places in the city where my helpers say that Mr Hagen & Mr Atkinson worked hard with no sign of success, the people are now ready to listen & have been urgent for Christian schools. I have recently opened two new schools in the city, & one in an out station, making five in all under my care. These are all well attended now excepting one, which has scarcely got under headway yet. I wish to emphasize one thing in reference to our schools in this region. Owing especially to the influence of the S.P.G. we do not think it wise to send our young men to Nagar to fit for teachers just now. Aside from the S.P.G. some of the older missionaries think our schools will never prosper well till we can educate our teachers here on the ground. I have thought a good deal of this lately, & propose to ask before many months for another teacher to take a class of young men & fit them for teachers.

There are several persons in the villages where I have schools who seem to be ready for baptism. I am especially interested in a young man & his mother at Wedha. They are not ready to become Christians yet, but they are thoughtful, & the young man has read a good many Christian books. He is from a high caste, & is well educated. He has supported himself lately by teaching a private school; but his scholars will probably leave as soon as he determines to become a Christian.

He advises his scholars to buy & read Christian books, & some of them have been doing so. When one of them saw what a book he had bought & blamed the teacher for advising him to buy it, he said "Why, the book contains nothing but good moral teaching, & it won't hurt you".

We are all well, except Mrs. Gates who has been getting on nicely since the birth of our youngest daughter, Dec. 27th.

Mrs. Gates unites with me in cordial greetings to yourself & family.

Very sincerely,

L. S. Gates.

Sholapoor Jan. 9. 1880.
Rec'd Feb. 11.

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Sholapoor Jan. 9. 1880.

Mahableshwar, March 25, 1880.

My Dear Dr. Clark:

Your letter received two weeks ago was, by mistake, left in Sholapur, so that I cannot refer to it as fully as I would like to do. It gives us much pleasure to hear that the Pru. Com. sanctions the purchase of the Mission House No. 2, at Sholapoor. We moved into the house before leaving Sholapur, & found it quite as desirable as we had hoped. The rains however may make sad revelations about the state of the roof. There is much conflicting testimony about its condition, &, being thatch, it is difficult to tell how good it is until the rain falls. About half of the roof may need to be renewed within a year. Whenever this is done it will cost about Rs. 200. A good thatch made of Sholapur grass lasts from ten to fifteen years. We have succeeded in making the repairs on the outhouses, & also more repairs in the house than at first seemed necessary, all for less than the Rs. 500 asked for repairs. If we find that a new roof is needed soon, the additional Rs. 100 allowed will be needed.

About Miss Ogden, & her returning again to India, I would rather not say very much, but have thought that perhaps I ought to speak of a few things.

If she returns, it would be unpleasant for her & for us to have her know what I am going to say. She was in our house for about a year, & we feel pretty well acquainted with her. Perhaps we are prejudiced somewhat, but I think not to any considerable extent.

You have seen Miss O. & have seen what a good impression she is making in America. This is just what we fully expected she would do. There is reason for it. She has good qualities, & some excellent qualities for the work in which she has been engaged.

Not long before Mr. Harding went away, he asked my opinion about her returning. I replied that I could not fully determine whether the good that she would do would so far outweigh the evil as to make it desirable for her to return. (Of course the question of her returning does not rest with *me*. I am only giving my opinion). I have learned not to be surprised at anything which Miss O. may say or do. Before she had been with us many months Mrs. G. & I found it hard to believe what she said, unless we had other evidence. But fortunately her misstatements are often such as to cause no great harm to those who know her.

The statement which she made in Springfield about going down the railway on a "lorry" 20 miles two or three times a day for five months is a good illustration of her tendency to exaggerate. There are a good many similar illustrations which we know, which might be mentioned. Mr. Harding will tell you the full particulars about her visits in that case. I think she went three times in all, & the place was not quite two miles from her house. — One other thing seems to me of more importance. She has done a good deal towards making her dispensary self supporting, but she is very extravagant in the use of money, & taught our medical catechist some strange ideas. She gave him to understand that it was necessary to keep up a large establishment for show, & he was quite put out when the establishment was reduced. Her stories about the large number of patients are greatly overdrawn. She had on an average not more than ten, I think, patients a day during the last year or so. And yet she kept a compounder & a peon besides having Prabhakar to assist. To show that she had no need of a compounder, I will say that Mrs. G. was for a long time accustomed to go every day to the dispensary to translate, to keep her books, & to put up medicines. This was when the dispensary was free, & the number of patients much larger — the daily attendance was then 20 to 40. Miss O. went to Bombay for a few weeks, &, at her request, Mrs. G. kept

the dispensary open & treated those who came. Prabhakar was not then her assistant, & there was no one to assist. Mrs. Gates put up the medicines, kept the books & did all the work for those 20 to 40 cases a day for two or three weeks, & attended to her other duties besides. — When the Rs. 10 extra were allowed for Miss O's conveyance it was thought that she did not really need it, except that she wanted some new thing frequently to keep her in good spirits.
If Miss O. should return she would probably want some extras every little while, some new house, an additional helper, frequent vacations, a new horse once a month or so, &c. &c. Well, I have thought that it might be best for her to have all these, for she has done a good work, & the natives are anxious to have her or some one else return to carry on the work.

One other thing — She is not to be judged by my conscience, but she uses money, that comes into her hands, for private purposes more than I think she should.
I know of her using at least Rs. 400 for private purposes which was supposed, by those who gave it, to go into the dispensary fund. The money was that which she received from practice in English families.
Mrs. Gates got worn out with her work & the heat of Sholapur before we came away, & she has been suffering from nervous troubles, but we hope she will be better soon.

Very sincerely yours L. S. Gates.

Rec'd April 26

Dr. Duncan

Sholapur, India, Sept. 17, 1880.

My Dear Dr. Clark:

I have not yet heard what action the Prudential Committee have taken on the resolution passed at our mission meeting in May with reference to drawing our salaries in gold. I did not oppose that resolution, but it was very well known by the brethren that the reason why I did not oppose it was because I saw that several of the brethren were unable to live comfortably on the allowances which they have had. We do not need the premium on gold in order to live comfortably as we are now situated. I cannot say whether we should or not in other circumstances.

It does not seem in accordance with the policy of the Board that we should draw more salary than we need, & lay it up for future use, or for educating our children. And I question whether it is right to draw it & use it for carrying on missionary work beyond that for which we have allowances. We have sixteen orphans whom we are supporting partly from private funds, but a good share of their support at present comes from those not connected with the Mission. We have thought of erecting buildings for a boarding-school.

We think it would be wise to establish schools in many places where there are none now. I wish very much to make an addition to our station School-house, & have another teacher who can push the larger boys on to a higher standard than they will reach under present circumstances. (The difficulty now is to find a teacher). Would the Prudential Committee approve of our drawing the premium on gold, & using it for any of the objects mentioned above; provided the Mission thought it wise to lay out money for these objects? I do not wish to enter into any work which the mission will not approve, for if we should be obliged to go home at any time, such work would at once be discontinued, & the expense in starting it be almost wholly lost.

During the famine we found plenty of chances to give all we could spare. I have supported one teacher most of the time for the last two years from my own funds. But I want a fair understanding on this matter & do not wish to draw money under the pretence of needing it for ordinary personal expenses.

We are all very well now. Abundant rain, & good prospects in all this region.

Very sincerely yours,

L. S. Gates.

Sholapur, Sept. 17, 1880
Rec'd Oct 18

Miss Fanny A Warn

Sept. 2nd/75.
Springfield.

Mr Clark,

Dear Sir,

I am very sorry that we were not able to see you while on our visit to Boston last week. Our plans had been laid, and we were not together, so that they could be changed on short notice.

We would have enjoyed much, being at the farewell meeting to which you asked us to come, but your note reached Mr Gates only a few days before the meeting, and as we were both off the line of rail, I did not hear till after the meeting, of your invitation.

k

It was necessary for Mr Bates to be back in Cambridge for over Sunday, so I stayed, and I was in Boston on Monday, but did not see you.

Please pardon me for intruding upon your time with these explanations, but I feared you would think it strange, that we should go contrary to your expressed desires, and so misjudge our motives.

I trust your health has been greatly improved, and that many years of active life for the Master are in store for you

Fanny A. Hazen.

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Fanny A. Hazen.

Mrs F. H. Gates

Mahableshwar,
April 7th 1876.
Rec'd May 1st. 76

My dear Mr. Clark,

After all your fatherly kindness to us, and interest in us, before we left America, I am quite ashamed that we have not written you before. If not too late, will you and the good wife please accept our heart-felt thanks.

We were pleasantly surprised on landing, to learn that we were to come to this delightful place for a few months, and we are endeavoring to gain in every way possible, while among the noble wonders of creation about us.

Mr Gates is studying hard, and making a good degree of progress, though discouraging moments will some times come. As for me, I need much study, but have little time for it. I have no difficulty in talking with the natives, & my mother-tongue comes back readily, but of course the thoughts I had as a girl, were different from those I have now, & my language needs to be modified accordingly. It is pleasant for me to go among the women some, & try to teach, & not be obliged to wait till they can understand me. I have a few women whom I try to visit once a we & I gain good, if I can give none. I am but a child myself in the study of the wondrous story, & long much for a fuller knowledge of the word.

I cannot tell you how delightful it is, to be again in the land of a happy childhood, & be welcomed back so cordially. The natives tell me I have not changed at all, in my seven years of absence, & all the outward changes I can see, are in the children, who have grown up to man & womanhood.

We are having with us, now, Miss Anderson and Miss Norris, we expect will be here tomorrow.

Before this reaches you, you will have heard with surprise and sadness, of the necessity of Miss Ashley's leaving us. Her cheerfulness, & active, willing labor will be much missed.

The Bissell's sailed from Bombay yesterday, & their going ~~will~~ leaves a large place no one can at present fill. We hope, however it is but for a short time. It was a trial to me, to have these dear friends leave without seeing them face to face, especially as they will soon see those whom we have lately left.

There are on the Hills this season, quite a number of English people who are particularly interested in, & kind to the missionaries. There are several meetings held during the week, which are kept up with considerable interest.

Some of the native Christians from Satara are up here now, and are to hold a series of "kirttans" or concerts, of which you probably have heard. There has never been anything of the kind held here before, and we hope it will be productive of much good. The people here are very hard to reach. There minds seem to be entirely given up to buying and selling. The Hindus are very susceptible to music, & will listen to instruction given by means of song, when they will not any other way. I have made much use of the few native lyrics I learned before going to America. These are much more popular than our own sweet airs.

We miss very much, the Missionary Herald, which I have been accustomed to see, if not to read, from childhood. We feel we have been quite long enough without it, and shall write to Mr Hutchins not to omit us, in his distribution.

It is very cheering to us here in this dark region, read the full accounts of the light spreading over other parts of the world, and we trust it will soon shed a glo over here, the first tokens of a final illumination.

We often think of your pleasant home, & the little visit we enjoyed so much, there. Please give much love to each of your circle, & especially to the dear mother.

Yours sincerely,
Fanny Hazen Bates.

Dr N. G. Clark.
Congregational House,
Boston.

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Mrs. Fanny H. Gates

— I. or M.
Last part for Herald — C

Solapur.
July 11th 1877.

My dear Dr. Clark, Rec'd Aug. 17.

One or two circulars from you lately, to the Marathi Mission, have shown that some one of our number has been trying your good, fatherly heart, by intimations of "hard times", "debts", &c. Now I wonder if it will do you any good to hear from another source?

Everyone says the first year of missionary life, is the hardest, pecuniarily. We entered upon it, with some misgiving, but with the determination, that nothing but absolute want should make us ask for more than we were entitled to, & we have been able to abide by this rule, & having paid a debt owed in America, thank God that we can give, to relieve want, of what is our own. This is an expensive place, but with a little care, we manage nicely.

have welcomed to our pleasant home

Miss Ogden, & are glad to have her here. We wish to make it a happy home for her, & trust we shall be able to do it. I fully appreciate the trying position of a single lady, and shall do my best to have her feel that she is truly welcome, & a sharer in all our pleasures.

I am glad to have her medical skill here, where the houses are so closed to us. I had taken up the study, to a certain extent myself & had frequent occasions, to make use of it.

The famine account is about the same now, as for the past few months. Heavy rains two weeks ago, made every thing look brighter, but it has not rained since, of any account, & the ground is getting parched, & prices have gone up. Grain, a week ago, was 7 seers the rupee, now, it is 3½, in a common year it is 18 & 19 seers per rupee! We see men, women & children, all along the roads where grain carts pass, picking up grain which has scattered, kernel by kernel. Many eat it as they pick it out of the dust, their hunger not allowing them to wait for it to be ground. We are besieged with beggars, from morning till nig Every morning we feed between 50 & 75 living skeletons. We judge of cases, by their appearance. If we can count the ribs of a person, we consider him a worthy object! The government officers here, allow us 50 native loaves of bread a day. Most that we feed are little children. We have bought a buffalo, so I have milk for the weak ones. As I go among them, ~~with~~ cup & spoon in hand, the little mouths open like little birds" to receive the food. Some have prospered, & are looking a little better. If a child does not grow better, I insist on its being fed before me, as some of these poor women have got so hardened, that they starve their children, that they may excite sympathy, & it is the only way they can get a support. Mothers come one day with a child, & the next, their arms will be empty. "The suffering is terrible, & it makes ones heart ache to see the little innocent ones suffering the most. I ~~can but~~ feel at times, that the stroke which has made our hearts bleed, by taking our wee one, was to prepare our hearts to enter into these scenes, & sympathize with the broken-hearted. We long for a relief, & wonder if the cup of suffering & woe has not been filled to the brim. Many prophesy that there will be no more rain this year, but we feel that all things are in the hands of Him whom we love, & do not borrow trouble."

My letter has been rather a doleful one, after all, but our hearts are filled, at the sight of so much misery.

We often pray for you & the other officers of the board, for we know you are often tried and perplexed, even sorely grieved, at times.

I always think of you as a sort of father, so you must please excuse the free way in which I have written, & you are so busy, I shall not expect you to answer,

Yours very sincerely,

Fanny H. Gates

Mrs Fanny H Gates

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Sholapur,
Feb. 5th 1879.

Recd March 15 –79

My dear Dr. Clark,

We have been wishing for some time to obtain a small organ for our native chapel. My husband had thought of repairing an ancient one which has fallen to pieces, but he has not found any time for such work. I heard the other day that you might possibly get us one. It is not an absolute necessity, but would be a great addition to our service. Do you know of one which could be presented to the cause? A second-hand one would not be despised, and if it were a little out of order, my husband could easily right it.

I will here acknowledge your kind letter to Mr Gates, of date Dec. 28th. My husband is out touring now, and it may be some time before he can reply to it. Your letter has relieved me much. We both of us try to avoid fault-finding, and I tried to dissuade Mr. Gates from writing in regard to Mr. Winsor, but he felt it his duty to communicate a few of the facts which led him to vote as he did. But enough of this sad matter

must be written to. Much love to the dear mother of the household, to the Tommy, Cassie & the sprightly lad.

Very sincerely,
Fanny H. Gates.

We were very glad not to be obliged to leave Solapur. Though it is not a most desirable locality, yet we love the work here, or rather our part of the work in the district out-lying. Mr. Gates would reluctantly leave the work opening up now. But we resolved before coming to India to always be ready to go where we were asked.

My husband finds great encouragement this season. For several months he was unable to go outside of this city for work, as the roads were impassible owing to the heavy rains. The work here, was discouraging. That he may not be shut up so again, he is now for a little, working on the line of rail, hoping to open up places that he can visit during the rains. His idea of work in these villages is to make them frequent visits once a month or so, & keep up interest that may be awakened. In one place we visited a year ago, the people seemed to know nothing of Christianity. We opened a school while there which has done very well considering the famine times. Some of the boys would have starved but for help. Mr. Gates would sometimes find the boys in school scarcely able to sit up, from weakness. Now, he has baptized nine persons in the Mahar-wada. In the village itself, he has received great opposition, but lately, to his great joy, he has found audiences, ready to listen quietly. At other places, people are asking for baptism, but he feels he must use great caution. He has distributed so much money of late, he distrusts motives for asking baptism.

I would like to have been out with my husband more, but feared the exposure of tent-life for our little Edith. I was with him a week at Madha, about two miles from the rail—40 miles West of this. The women that I met, listened eagerly, & about a dozen promised to leave off the worship of idols.

Here, I have two schools to visit. One, a boy's school was established several years ago. The boys answer question on the life of Christ, very intelligibly. I take especial delight in teaching & explaining our Christian hymns. The music helps in retaining words, and I hear these hymns sung, all about where the boys live.

The first of Dec. I started a school in the city for high-caste girls. It is decididedly up-hill

work, as the subject of female education has
been agitated here. The mothers and mothe
in-law oppose, as they lose the girl's time when
might be working. Many have come for two
three days, then have dropped off, just when beg
ning to learn. We are trying to persevere how
and have now, thirteen scholars. You will be
terested to know that the funds with which I
started the school, came from So. Africa, from
who have recently come from darkness into lif

Beside my own home-duties and the car
our precious Edith, I have a family of eight bo
two girls orphans. Most of them are going to
school, & we feel partially repaid already for a
we have done for them—bringing them back fr
death as it were. We support all but four, an
of late, have decided we cannot retrench on te
ers, so have undertaken the support of the tea
for our boys school. This requires a shutting
hearts and shaking of head to many other ca
constantly coming to us.

But I am rambling on, and taking you
iable time. Please do not think you must
this, I know you have innumerable others w

Mrs. Fanny H. Gates

Ahmadnagar,
Oct. 11th 1879.

My dear Dr. Clark, Rec'd Nov. 14.

Your letter telling of the organ for our Solapur chapel was duly received, and I have been waiting to acknowledge its receipt, till the instrument itself should have been received. Last Sat. evening it arrived at Solapur, & I am glad to say it arrived safely. One little breakage occurred, but that can easily be righted. If you meet the gentleman who presented it, will you kindly give him my hearty thanks. It will be the means of drawing some within our chapel-walls, who would not otherwise come. I have great faith in the "Ministry of Song." Hearts are warmed & touched by a simple song, as in no other way. Long years ago, I consecrated my voice to the Master's use, & have often felt since, that He has accepted & blessed the little it has been able to do.

We are going onward in our work as

we can. Mr. Gates is out in neighboring villages a good deal. I find my time occupied with the superintendence of my family of 16 orphans, two schools, & visiting the women as I have strength. I find much more pleasure in visiting the lower classes even in the midst of filth & squalor, than going where I am looked upon with suspicion, but I try to make friends among the higher classes. I have a high-caste girls' school which is gradually gaining a little favor. I may have to fall back upon the Mis[illegible] for help for this, though I do not wish to do so, [illegible] it is proved a success. Up to the present, I have supported it with funds received from S. Africa, from those but recently out of heathen darkness themselves, & by the sale of fancy articles made in my spare moments.

I have entered more fully into my work than I intended, & must close hurriedly.

We are all greatly blessed in the matter of health. Our little year-old Edith has done a deal of missionary work scattering her sweet smiles far & wide, & making all her friends.

Very sincerely yours,
Fanny H. Gates.

Rev. C. Harding
323 – 367

Bombay January 15. 1872

My dear Dr. Clark

"I wrote you Dec. 5th of the beginning of a work of grace in Bombay The interest has steadily increased till the present time, though the native churches have not shared largely in the work & the great native Community without has not been reached at all. as yet.

"For more than a month past, meetings among the Europeans & Indo Britains have been held, under the direction of Rev Wm Taylor, an Evangelist, from America, & we see now ~~all the~~ indications of a powerful work of the Holy Spirit. We hear every day of new cases of conversion,- seven or eight yesterday- four or five the previous day, & not long ago as many as twelve in one day. The period of conviction is generally short & nearly all who are awakened are Converted. Probably from sixty to eighty persons have thus been brought to Christ within the last six weeks, & the interest is increasing every day. As the work progresses, we expect the native Comcunity will be reached by it, though to what extent we cannot tell.

"In connection with our own Native Church six or seven persons seem to have been converted, though with one exception their experience has not been of the clear, decided character that we see among the Europeans; & this exception is in the case of a boy baptized in infancy, the son of native Christian parents. //

McCarthy

One day the father was alone in his room, when his son came in & commenced weeping aloud, & for sometime he was unable to speak. After becoming more quiet he told his father that he had had a burden upon his heart for many days, & he felt that he must confess to him a sin that he had committed more than a year ago. He seemed utterly heart-broken on account of his wickedness & his father wept & prayed with him. But the son did not at once find peace. The next night he could not sleep & he was reading the Bible & praying most of the night. But soon after he was enabled to cast himself on the mercy of God in Christ & then he found peace. He had been seeking salvation for a week or two before this climax of his repentance, & — as he told his father — it was his unwillingness to confess this sin, though convinced that he ought to do it, that had kept him from Christ. — —

|| "Besides those who have professed conversion there are several other Hindus who have declared their determination to become Christians but their convictions are not of that earnest, decisive character that we see among the Europeans. We have, however, great reason for encouragement. God is now displaying his gracious power in Bombay as never before, & we believe the good work will go on for a long time to come. We are encouraged to pray for this, — & our friends at home will, I am sure, join us in this prayer." ||

With kindest Christian love

Ever Truly Yrs

C. Harding.

Bombay Jan. 15. 1872.

Rec'd Feb. 20.

Ans.

Ackd March 5.

Bombay Sep 30. 1872.

My dear Dr. Clark

I regret to find that I have not written to you since January. I did however write a letter for you in April. but for some reason, I was dissatisfied with it & it was not sent.

During the first four months of the year I was engaged very much in English work. There seemed to be so evidently a providential call for it, that I could *not* neglect it. For months I was out almost every evening in the week. Bro. Bowen has been even more identified with this revival movement than I have. It seems true God has been keeping him & preparing him for this time.

You will have learned from the "Guardian" of the formation of a Methodist Church here. This was not Mr. Taylor's design at the outset. but after the number of Converts had been considerably multiplied, since the Pastors & Churches as such of Bombay, stood aloof from the movement, the Converts themselves desired a new organization. The old bottles were not fit for the new wine.

The Methodist Church now numbers about 200. – & most of these have commenced the Christian life since last December. – The Religious interest was deepest in January & February but there have been conversions during every week since. A good number of earnest lay-workers have been raised up. This is the most hopeful feature of the work. Two or three men who were at the beginning of the year about as far from Christ as they could be, are now so changed. & ~~to~~ several remarkable conversions have occurred through their instrumentality. There has been very little excitement at any time & the work still goes on quietly. – Last week I heard of six or eight new cases of conversion. Last evening (at the regular Sabbath evening service) Mr. Bowen preached – a very plain, pointed gospel sermon. Mr. Taylor is away at Poona just now. After the regular service, there was a prayermeeting for an hour. This was especially for those who were seeking Christ. – At the beginning after singing & two prayers & a short exhortation - an invitation was given for any who felt their need of Christ & who desired to enlist the prayers of God's people in their behalf - to stand up. Three persons arose. Fervent prayer was offered for these persons. & at the close of the hour they all stood up & testified that they had found Christ. — This prayer meeting at the close of the service, & the direct effort to bring men to Christ then & there - is the peculiarity of Mr. Taylor's method. If there are earnest Christians to enter heartily into this, I can see no objection to it. & it is certain God has greatly blessed this line of effort in Bombay.

There are not many *great men* included in this new Church, according to the world's estimate. Most are from the middle or lower classes of Europeans & Indo-Britains. And as many of these have intimate relations with the natives, I believe this Church will have more influence upon the natives than any or all the other English speaking churches in Bombay. — It is expected that two men will soon come from America from the Methodist Board to take up the work here. If they are men of the right stamp — I think with this preparatory work, we may hope they will be greatly blessed. I presume they will endeavor to work out from this newly formed Church, into the native Community. A few english speaking natives have already been baptized, ~~[illegible]~~ & most of these had previously been under christian influence. — The educated natives of the highest class have hardly been reached at all by this movement.

We shall expect Dr. Seelye here before the close of Oct. I trust the Lord will guide us in all things in connection with this visit & I doubt not good will be accomplished. How much, it is impossible to say. Probably the good will consist chiefly in allaying prejudice & conciliating some who have hitherto stood aloof from Christian influences. — We will try to be judicious in all things.

Our native Church is in a hopeful state.— though we long to see a more rapid growth.— The past year will never be forgotten by the christians They have seen the power of the Holy Spirit as never before.— This in itself is very valuable.— I wish we had another missionary here in Bombay.

We here are quite well.. & so are most of the brethren & sisters in the interior.

With our kindest Christian love

Ever truly Yours

C. Harding.

Recd. Nov. 14th.

ab 27

Bombay, Jan. 13, 1873

Rec'd. Mar. 14th.

Bombay Jan. 13. 1873

My dear Dr. Clark.

Your letter of Oct. 22. came to hand some weeks ago. I hope you will excuse me for remissness in writing. We have a very busy life here. & often letters that must be written leave us no time for those that ought to be written. But I will try to do better in the future.

My object in writing you today is to tell you of a General Missionary Conference recently held at Allahabad. which I had the privilege of attending. One hundred & eighteen delegates were present. - Eighty eight were foreign missionaries. twenty one were native ordained preachers. & nine were laymen - Besides these, a good number of Europeans & Americans - not delegates - were present.

These came from all parts of India, representing 20 different missionary Societies. It was doubtless the largest & most important Conference of Missionaries ever held in modern times. More than forty carefully prepared papers were read, upon various subjects pertaining

& mission policy & work, & after these papers, followed, each day, a free discussion. There was a disposition to deal fairly & candidly with every subject. Past defects & failures were humbly acknowledged, & all seemed to feel that our only help was in God. The frequent recognition, from all parties, of our dependence on the Holy Spirit was quite marked, & the yearning desire for his presence so often expressed in prayer, seemed almost like a premonition of times of refreshing near at hand. There was of course some diversity of opinion regarding questions of mission policy, but there was a perfect unity of aim & purpose, viz. to bring men to Christ, & to establish Christian Churches throughout this land. It is evident, also, that opinions regarding the best mission policy are becoming less diverse, year by year. // The papers read at the Conference will soon be published & you will see them. In reading them one should bear in mind, that many of them were written by persons who had been connected with special departments of missionary work, as for instance English schools. Christian villages. Boarding schools &c. & not a few sentiments were advanced which the Conference as a whole would not adopt. However, the discussions which showed the real sentiments of the Conference will I suppose be published to some extent, & thus you will see how experience is shaping & modifying our course.

The spirit that pervaded the Conference was admirable. It was so manifest that all were loyal to Christ, & were seeking only to establish his kingdom here, that even when opinions were most conflicting, the harmony & mutual confidence were not at all disturbed. I think this increased confidence which was awakened, with the mutual love founded upon it, was one of the most precious fruits of the Conference.

Quite in harmony with the spirit of

the meeting, a Communion service was held Sabbath morning, & all came together to the table of the Lord — members of different denominations taking part in the exercises. It was a most delightful scene, which we shall never forget. +++

¶ The native element in the Conference added much to its interest & value. There is evidently a strong & devoted band of men coming forward from among this people to be leaders in the Lord's work. At some other missionary Conferences, native Christians have exhibited hard & discontented feelings towards the missionaries; but happily there was almost nothing of this ~~on~~ at the recent meeting. Missionaries see now, more clearly than formerly, their true relations to the native churches; & the pastors & churches, acting now more independently, recognize their obligations to Christ, & are less disposed, + & certainly they have less reason, + to complain of the missions.

¶ It was very gratifying to see so large

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a representation from America. There were 33 missionaries from America present — & only 32 or 33 from England. — There were actually in attendance at the Conference about 60 persons, — men & women — from America. — In a letter recently published by the Bishop of Bombay he speaks of the term "American Missionary" as almost a household word in India, & this is not far from the truth. The church in America has been greatly blessed by the presence of the Holy Spirit, & it is certainly fitting that it should be known in all the world as a missionary Church. ¶ Dr. Seelye's labors have been a great help to us in Bombay. I will D.V. write you fully about it by the next mail.

With kindest Christian love

C Harding.

We are all quite well now.

Bombay Jan 13. 1873.

Bombay, Jan. 13, 1873.

Rec'd Feb. 17th.

Ans Ap. 18

Bombay Jan. 20. 1873.

My dear Dr. Clark

"The friends of Dr. Seelye," who have followed him with their sympathy & prayers, will expect some report of his labors in Bombay. It will be remembered that, at the earnest invitation of our mission, he consented to pause here in his journey for a season, & undertake an experimental work among the English speaking natives of this City. Most of this class, ~~from~~ for various reasons, stand aloof from the ordinary influences of ~~our~~ christian missions. Some are indifferent, nearly all are sceptical, while others are hostile to Christianity, and many, perhaps from a kind of patriotic pride, refuse to yield to the religion of their Conquerors.

"It was believed that Dr. Seelye was specially fitted to influence this important class of the native Community; & it was hoped that he might induce some at least, to attend to the claims of Christianity, who had not hitherto been reached by ordinary "methods. In this hope we have not been disappointed. Dr. Seelye has been here only about two months, yet it is evident that a real & we trust a permanent good has been effected. His public lectures have been well attended, by those we desired most to reach. The lectures have been a clear, bold, & powerful presentation of the vital truths of Christianity, & these truths were shown to have such a foundation in human nature, & experience, that they must apply not to any particular class or nation, but to all mankind. The various subjects, though often of a nature to excite opposition & hostility, were handled with so much ability & with so much genuine courtesy, that criticism was, for the time at least, disarmed, & the audiences seemed to be carried along with the speaker.

"Besides these public lectures, Dr. Seelye has had many opportunities of meeting smaller or larger companies of natives at private houses, for

Conversation & discussion. Some of these Conferences have been intensely interesting. Doubts & objections were frankly stated. The deepest points in theology were several times touched upon. Of the doubts & difficulties some were evidently indigenous & some were imported from western scepticism. It is, however, surprising to see how the human heart in its opposition to God, everywhere & in all ages lights upon essentially the same objections.

"It should be added that the natives always manifested a friendly & generally a fair spirit in these discussions. Dr. Seelye has several times met the prominent men of the Brahmo Somaj party, & once at the house of their president he met nearly all the members of that society. The main subject for discussion that evening was the divinity of Christ.

"On the whole, the impression of the public lectures & these more private discussions has been only good. These will hereafter be among the educated natives, a more kindly + respectful attitude, towards Christian truth + christian work; + this class will, I believe, be more accessible to christian influences; ~~and~~ we have also reason to hope that some have received deeper impressions, that may, under divine influence, lead them on to a new life in Christ Jesus.

"In addition to these efforts in Bombay, Dr. Seelye ~~has~~ spent a short time in Ahmednuggur, + while there delivered two lectures to the educated Hindus. Our missionaries ~~in Nuggur~~ speak with great satisfaction of his visit there, + the good impression made.

"In returning he stopped in Poona, + by invitation of a Brahmin, the Head master of the Government High School. ~~Dr. S.~~ delivered a lecture there. * So much interest was manifested, + such an urgent request was made for another lecture, that he remained + addressed them the second night. These lectures were given in the old palace of the ancient Kings of the Deccan. an immence Court now used for the Government school. The natives f Poona had probably seen accounts f Dr. Seelye's lectures in Bombay & hence they came out in very large numbers to hear him, & much enthusiasm was manifested.

"At the request of many parties in Bombay Dr. Seelye has consented to write out for publication four of the lectures delivered here. This involves considerable extra labor, but it will give a permanent & far more extensive influence to his work here than could otherwise have been: for the lectures will doubtless be read in all parts of India." This preparation for the Press is nearly completed in a few days our dear & honored rother, who has given us such substantial aid, will leave us for the home land. We are thankful to him

for Coming, & we are thankful t
Amherst College for sparing him
for a season, & we Cannot but
hope that this experiment that ha
been in all respects so satisfactory, may lead some other one, whom
the "Lord has fitted for such work,
to "Come over & help us."

I remain most truly Yrs,

C. H. Hardin

Recd. Feb 27th

an Ap. 18

Bombay March 3. 1873.

My dear Dr. Clark

We have just rec^d two adults to our Church, one of whom is a Brahmin 27 yrs old. This man had been a Government school teacher near Bombay for several years. More than a year ago his attention was arrested by a christian book which one of his scholars had purchased. He soon after came to Bombay one Sabbath morning hoping to find the author of the book. He went first to the Press where the book was printed; & as the Press is very near to our Chapel, he fell in with one of the native Christians going to Church & told him his errand. He was thus invited to come in to the Church, & so he became acquainted with the pastor. The following night he was talking & discussing with the pastor till long after midnight, & he seemed to be deeply awakened. He returned to his school on Monday but promised to come again ~~several~~ & he did come several times, until he seemed convinced of his duty. He hesitated however & delayed, & then his interest seemed to decline. A few months ago sickness came, & that with other providential circumstances led him to ~~take up~~ consider the subject more earnestly than ever, & now he has taken up the cross to follow Christ.

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There are several other cases, here of decided interest – the result of Dr. Seelye's labors in Bombay. We have encouragement also in connection with an extra service Sabbath evening, commenced last January, in our Chapel. Many Hindus & Mussalmans come to hear the word.–

We need – Oh how much – the presence & power of the Holy Spirit.

I send you our Report for 1872 today. We are both quite well at present.– Dr. Seelye will give you his impressions of our work & our needs.– His coming was a great blessing to us – in many ways. He is a very choice man. If a man of that stamp – ten or fifteen yrs younger – could come here to stay – we might hope for great results –

With our love,

Most truly yrs

C. Harding.

Ans.

C. Harding May 3'

March 3/873

Miss. Herald

Bombay Apr. 12. 1873.

My dear Dr. Clark.

I have just sent you a copy of Dr. Seelye's Lectures which you ought to receive about the time this letter reaches you. The lectures are admirable, — exactly suited to the class of men for whom they were written. I cannot doubt that the Holy Spirit guided Dr. Seelye in all his work here, & we have every reason to hope that the book will be very useful.

"There is a growing interest in our work in Bombay. The attention given to our open-air-preaching has been more satisfactory of late than ever before, & one person seems to have been brought to Christ during the last week in connection with that work. He seems quite decided & very happy. Mr. Vishnupunt the native pastor, is abundant in labors. He seems to have received a fresh anointing for his work, & it would be hard to find any where, a more faithful, loving, & judicious servant of Christ than he is." + Dr. Seelye's

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visit to Bombay enlarged the sphere of our labors, & we are trying to follow up the work which was there opened to us. In several cases interest awakened when ~~Dr. Seelye~~ he was here, continues without abatement, though none have as yet, forsaken all to follow Christ."

Mrs. Harding is pretty well now & is much encouraged in her visits to native families.

We wrote some time ago to Mrs. Ballantine about a lady in Greenfield, recommended by Dr. Seelye, as probably a fit person to engage in zenana work here. Mrs. B. wrote recently that the lady is very highly esteemed by those who know her but Mrs. Ballantine thought it better to wait till Dr. Seelye returned before making a definite proposition to the lady to come here. If just the right person is found, we shall be glad, & she will find abundant work here & will without doubt be blessed in it. But even with the best arrangements, there is so much danger of dissatisfaction & suffering, on the part of those who come, that we would not urge the matter in any case.—

With much love from us both to Mrs. Clark & yourself

Ever Most truly Yrs

C. Harding.

Bombay, April 12, 1879.
C. Harding
Rec'd May 16

Bombay July 3. 1873.

My dear Dr. Clark

I thank you for your letter f Apr. 18. & write just a word about Mr. Henry W. Ballantine, who Mr Hazen thinks might be a ood man to follow up Dr. Seelye's work. Mr. H. W. B. was here for two years, & during that time s. Hazen was in America & hence could not know about his experience here. Mr. H. W. Ballantine s some very excellent qualifications for the work re, but his wife had very little sympathy with e missionary work & she had a great influence er him, so that, on the whole, no one of our umber who was then in India, would recom-end their return.

There is no special news to communicate st now, though there are many cases of terest.

I sent you last week via Southampton, one Copy of Allahabad Conference Report, & I send you other Copy via San Francisco. We are ll in pretty good health at present. Mrs. Wells s been an invalid for the last two years, but ms in a way to be better now. Mrs. Harding has t been so well for years as she is now. — I see u had a very interesting meeting in Conway at the ordination of the Howland boys. —

//"My dear Mother passed away to the heavenly home in April. or she would have been present at that meeting. Mr. Howland of Ceylon had an aged mother in ~~Conway~~ who died two years ago. After her death my Mother wrote me, that they had had for a long time, ~~had~~ a Concert of prayer daily at 2 P.M. for their missionary Children. They were both aged & infirm, & lived two miles apart & seldom saw each other, but there was a true Concert of prayer every day. & ~~And~~ after Mrs. Howland's death Mother wrote. 'I feel lonely now as the hour of two 2 comes round'. My Mother had long been in feeble health, & in her lonely room. she was able to do but very little. except to read & ~~to~~ knit, often doing both at the same time; And the avails of her knitting have for many years gone chiefly to the American Board. She said it was a pleasure to earn something herself for the good cause. The amount could not have been large & did not I presume very much increase the sum total contributed in ~~Conway~~. but ~~among~~ according to the Master's reckoning I doubt not they were put down among the larger contributions."

Mrs. Harding joins me in love to Mrs. Clark & yourself.

Sincerely Yours

C. Harding.

Bombay July 4, 1873.

My dear Dr. Clark

I send you herewith the Estimates of the Marathi Mission for 1874. as made out at our Mission meeting in May last.

The Editor of the Dnyanodaya has hitherto been classed among Preachers. But as nearly his whole time is devoted to that paper, we think his salary, Rs. 1.200 should be brought under the head of Books & Printing. This we have done, & this is one reason why the Estimates for Books & Printing seem so large. The actual excess under that head over last year's (1873), Estimates, is Rs. 2.025. - Some of the brethren believe we are not using the Press enough & hence we have made the Dnyanodaya a weekly & propose to publish several other works.

Believe me

Ever Most Truly Yours

C. Harding.

Bombay, July 4, 1873.

Recd Aug. 26.

ack^d Sep. 3.

Bombay Sep. 26. 1873.

My dear Dr. Clark

We recd- your letter, regarding Miss. Norris, last week. Of course we feel some degree of anxiety about her coming, as we are not acquainted with her. But we trust it is all ordered of the Lord & hence it must be only for good. - We shall give her a hearty welcome & she will find plenty of work to do. and I think her coming will be helpful to all the Missions here. -

We think of you today - the last day of your annual meeting. No very special news here. We are all well.

With our united love to you

Very truly yours

C. Harding

Bombay, Sep. 26, 1873.

Rec'd Oct. 31.

A — Nov. 25

Ahmednuggur Oct. 31. 1873.

My dear Dr. Clark.

You will I doubt not be surprised at the recommendation of the Mission, that Mr. Park remove to Bombay & become Secretary to the Tract Soc^y. there. He has already a Quarterly Review upon his hands, & also regular work in connection with the "Dnyanodaya"; and if the above plan is approved by the Prudential Com^tee & carried out, Mr. Park will hereafter be chiefly a literary man & not an Evangelist. This I am sure you will regret, as we all do. Yet there is perhaps a providence in it. There are at least several reasons that indicate that this may be the best plan.-

The first is Mr. Park's own convictions of duty. His tastes & natural impulses lead him so much in this direction & during the last two years, he has been so led into work of this kind, that he has come to regard it as an indication of providence as to his duty. He is I think conscientious in the course he is taking, & Considering his special qualifications for the work of an editor & writer. I would not dare to say that God was not Calling him to this work.

A second reason which may have influence with Bro. Park. is — his views on the subject of baptism. He does not believe it right to baptize Children. You wrote him a very judicious letter on this subject the early part of last year & I think he is quite disposed to act according to the Spirit of that letter viz. not to give prominence to his peculiar opinions, since this is not a matter of vital importance, & especially since his lot is Cast with those who hold different views. Yet if he were laboring in the interior, in a new field & if Churches were gathered, he would naturally Consider it his duty to instruct the Converts upon this subject. & thus he would in a measure Come in Conflict with the other missionaries, native Pastors &

churches: & if controversy should arise, he would - judging from the experience of others - consider it his duty to take a much more decided stand than he has hitherto taken, this I am sure he would deprecate, as we all should. But if he goes to Bombay & takes up the work now contemplated there would be no occasion for giving prominence to his views on this subject.

A third reason which has much weight with me is Mr. Park's ability & disposition to labor among the educated natives of Bombay. We have for a long time been wishing to do more in this direction, & Mr. Park has thus far shown a special fitness for interesting & influencing the natives by public lectures in English. There is no probability that we shall have a better man, or so good a man for this work as Mr. Park, for a long time to come. His literary labors will in many ways prepare him for the work, & his love for it, & success in it, will I hope insure his devoting a portion of his time & strength to it, as a regular thing.

If the Committee approve of Mr. Park's removal to Bombay we shall need an additional appropriation of about Rs. 800.- for 1874. This is for increased salary (Rs30 per month) + for Conveyance Rs. 25. per month more than at Sholapur - and also expenses for moving.

You will note our resolution regarding Miss. Norris Salary, + allowance for Conveyance. + grant these sums at once I hope. If there are any other necessary expenses I will report them to you. We shall feel pretty strong in Bombay if in addition to Miss. Norris we have Mr. + Mrs. Park too.

Our Secretary Dr. Bissell will of course write you. + Bro. Park also - and as the letters go on their way we will pray that the Lord's good pleasure may be expressed in your decision.

We are all greatly delighted at the news from Robert Hume. - Mrs. Harding had a letter this morning from Miss. Burgess. - As ever in love

Most truly Yrs C. Harding.

I have rec'd your two letters regarding Miss Norris.

Rec'd Dec. 15.
Ans. Dec. 31

Bombay Dec. 8. 1873

My dear Dr. Clark

We were very glad to see Miss. Norris this morning. The Steamer came into Harbor last evening but too late for her to come on shore. - Miss. Norris seems in good health & ~~we~~ are very much pleased with her, She will begin the study of the language at once, & at the same time take up her work as she has strength & opportunity. I think there is no doubt but that she will be very useful here. -

We expect to receive several persons to the Church next Sabbath. - recent Converts. - Your letters regarding the day of prayer came to hand on the 5th inst. - & we were very glad to observe the day.

Yours ever in Christian Love. - C. Harding.

Bombay, Dec. 8, 1873.

Rec'd. Jan. 13, 1874.

a Feb. 19

Bombay Feb. 2. 1874.

My dear Dr. Clark

Your letter of Nov. 25th came duly to hand.– I have nothing special to report regarding our ordinary work. We have reason to hope that seven persons were brought to Christ in 1873.– as the direct fruit of our labors that year.– We long & labor for greater things, but are very thankful for these smaller results.– There are, almost constantly, some cases of special interest.

Miss Norris preferred to commence practice at once, on a limited scale.– while at the same time she would study the Marathi.– This seemed to me on the whole the best plan. I think she will get the language pretty well. & without doubt she will have an extensive practice.– Native ladies already come to consult her every day.– sometimes with & sometimes without their husbands. & she frequently is called to visit patients at their houses.– These latter patients are generally of the higher castes & of wealthy families.–

It seems advisable to receive pay from

those who are able to pay, & these fees will probably cover the cost of her gratuitous work ~~in case~~ among the poor: & very likely also, after a time, the expense of keeping a conveyance. She will need a conveyance before long, & I think an appropriation should be made for keeping this the present year. — We have fitted up one of our lower rooms for a dispensary & I have expended about Rs. 100 for this. I think Rs. 600. will be enough for this year. i.e. say 10 months for the horse & carriage 50×10 = Rs 500. + Rs. 100 already expended.

In regard to employing Mr. Henry Ballantine or some other one as a sort of secular agent in Bombay, we should all like such a plan. But Mr. Ballantine has not been situated so that he could undertake such work hitherto. — The Presbyterian & Methodist missionaries in the North, would be very glad to have such an agent here. — though they would really have but very little for him to do excepting to aid their missionaries in passing through Bombay — engaging-passage for them &c. - My time has occasionally been taxed in this way, but in the circumstances I could hardly do less. But I think some arrangement can & will be made before long so that I shall be relieved of most of this work. As I have intimated there is not so very much to do, & the expense to each mission would not be great, if the right man could be found.

I spent the first week in January at Sholapur, aiding the brethren there in the ordination of the new pastor, & the dedication of the new church edifice. The latter is a ~~strong~~ substantial, beautiful building - the finest in appearance that we have in the Mission. - The pastor has received a good training at Ahmednuggur, & is a man of very excellent spirit & judgement, & the members of the church have assumed his whole support from the start. - The work there ought to receive a new impulse from this time forth.

We are all in good health at present, both here & in the Deccan. Ever Most truly yrs

C. Harding.

Bombay, o'20.

Rec'd March 10.

Ackd

Bombay Feb. 23. 1874.

My dear Dr. Clark

I send you today a Copy of our Report. You will find at the close of the Report, a list of all the donations we have recd. from foreign residents the past year. All but Rs 876. of this has been used for local purposes. viz. for chapels at Nuggur & Sholapur & Satara & Mahableshwar. also for the girl's School at Nuggur & one or two minor objects.

Thank you for your note recd by the last mail regarding Mr. Park's Coming to Bombay. I trust the hand of the Lord is in this change. There are several very interesting inquirers Connected with us just now.

The Riots spoken of at length in the last Guardian seem to be at an end. though the city is still guarded by the military forces. & there is a feeling of insecurity everywhere. & we omit for the present our evening services. All well. – Most truly yours

C. Harding.

Bombay, Feb. 23, 1874.
Rec'd April 6.

Bombay Mar. 30. 1874.

My dear Dr. Clark.

I wish to write you to day in regard to an associate for Miss. Norris. The idea is for some one to come & devote her whole time to evangelistic work in connection with Miss. Norris' labors. From present prospects there seems no doubt but that such an associate would find a plenty to do, in addition to what Mrs. Harding & Mrs. Park will undertake. In fact. if there was a lady here now with the language learned, she would find sufficient work ready for her. The two ladies might live with us in a part of the Mission House. but judging from the experience of others. I think it would be better & more satisfactory to them to have a separate house, & be independent in all their household arrangements. We should of course expect to see them often, & give them all the help & sympathy possible.

Miss. Norris evidently intends to devote her time & strength to her work as a physician, & thus prepare & open up Christian work for others. & this, as a general plan & probably wise for her. Every thing thus far indicates that she will be a successful physician. Native women - mostly of the higher castes, come to her nearly every day between 2 & 4 P.M. & a good many have been very successfully treated. Several hours in the morning every day are devoted to study - perhaps as long a time as is profitable for her to spend, considering her strength & nervous energy. I cannot say yet as to her prospects in the language, but I think she will get it tolerably well. Her medical practice is apparently no hindrance to her studies, for she could not study all day. ——— I have just referred to your letter of July 30th 1873, about Miss Norris & from our four months acquaintance with her. I can in the main endorse what you wrote of her. All things considered I do not think you could have sent to us a better person & I doubt not the Lord directed you. But Miss. Norris has some peculiarities (who does not?) ~~& my only object in~~ I would not mention these were it not to help you to choose a proper associate for her. She is deficient in the little courtesies of life. - in the pleases & thank yous; - & in the delicate thoughtfulness which we see in persons of the best culture. A very sensitive nature would feel this if brought into very intimate relations with her. It might seem on some accounts a good arrangement for Miss. Ashley to come & join Miss. Norris. She has the language & is well fitted for just the work to be done here; but she is so very different from Miss N. that we would not think it wise to propose this plan even if Miss. Ashley were less needed in Nagpur.

Miss. Norris too is pretty decided in her opinions. & strong in her prejudices. - & her Christian Character seems to lack the tender earnestness. which we generally see among our missionary ladies. — I believe however she will be very useful here. & I hope & pray that you may be directed in sending out just the right person. — We are all well as usual. Miss Norris has not been robust at all. & several times she has been ill. though not seriously. - It is very likely the effect of climate which she will get over by & by.

We read with deep interest the accounts of the many revivals at home. & in Britain. - There is more interest here, in the Scotch churches, than usual.

Mrs. Harding joins me in love to you.

Very truly Yours

C. Harding.

Bombay, March 30, 1874.
Rec'd May 1.

Bombay, March 30, 1874.

Bombay Apr. 20. 1874.

My dear Dr. Clark,

Your letter of Feb. 19. has come to hand & I will now give you as full & as fair an answer as I am able to give.

First. In regard to the permanent results of Dr Seelye's labors here. "Has any profound & lasting impression been left. & have any been led to accept the gospel"?

Dr. Seelye by his clear presentation of truth – by his commanding presence, & by his impressive eloquence, made I think a deeper impression on the educated natives of Bombay than had ever been made before. There was evidently so much of sincerity & truth & power in the man himself, that it seemed to disarm prejudice & win the respect of all, & as far as I can judge he is still remembered with the same respect. But no one who heard him has, as far as I know been led to accept of Christ.

One student – Krishna – from Elphinstone College, with whom Dr. Seelye often conversed & who seemed in a more hopeful state of mind than any other, has lost much of his interest. He was very frank, clear-headed & amiable, & was deeply interested in the truth. Yet even when Dr. Seelye was here he would not say he was willing to act up to the light God was giving him. — I saw him many times after that & he opened his heart very much to me, & told me many of his domestic trials, & also his temptations, in College & out. It is the old story - "the lust of the flesh the lust of the eye & the pride of life" coming up to resist the claims of Christ & the drawings of his Spirit. This young man has been straining every nerve to prepare for Government Examinations. He has passed one & is soon to try for his B.A. This tax upon his time has been a constant excuse for neglecting or deferring the claims of Christ. Besides, the College is brim full of scepticism & apparently one of the English professors - a sceptical man has been a stumbling block to him.

I speak of this case at length, because it is similar to several others that might be mentioned. I presume some of these will be ultimately led to Christ. It would be quite in accordance with what we have seen, if a dozen years hence, some of these should become Christians & then acknowledge Dr. S's labors as an important instrumentality in their Conversion. We *long* to see them come *now*. & we labor for it, but as yet, in vain. One thought has often occurred to me, in regard to Dr. S's work here, the fact that he was to remain but a short time, may have led the natives to listen to him in a kindlier spirit than they would otherwise have done.

I saw a letter recently from the Editor of a native paper — the keenest intellect that Dr. Seelye met here — & a man with whom he spent several evenings. The letter indicates that the man has become more settled in his belief, & I doubt not Dr. Seelye did him great good.

though he still stumbles at the idea of a mediator.

The first Edition of Dr. Seelye's Lectures is exhausted, & we are now printing a second Edition of 1000 Copies. No other book of the kind has ever sold so well here & all regard this as the best book we have for Educated natives.

Secondly. In regard to the Taylor-Methodist work in reaching the native population; As yet they have had no great influence on the natives ~~population~~ generally. Nearly all whom they have baptized & who have remained steadfast, are those who had been for a long time under Christian influences, & they are acquainted with English. There are many Indo-Britains in the Methodist Church, some of whom are intimately connected with the natives & speak the native languages as well as English, & these, on many accounts have better opportunities for reaching the natives than others. It is expected by the leaders in the Methodist Church that they will.

extend their influence more & more among the natives, & I think there is reason to hope for this. Several lay members of the Church join the ministers in out-of-door preaching, both in the English & the Marathi languages, & the influence of that Church as a whole, must be greater I think on the native Community than that of any other English Church in Bombay. This work does not cut in upon ours, but is in most respects a help to us. As to Mr. Bowen's connection with the Methodists ~~Church~~ He had before Mr. Taylor came here, done a good deal of work among the class brought into this church, & after Mr. Taylor's coming several families with whom Mr. Bowen had been very intimately acquainted, were converted, & these were among the first to move for a Methodist Church. They naturally had considerable influence on Mr. Bowen & he seeing a demand for his assistance, & what seemed a providential call for his services, entered the open door. & all things considered, it looks very much as if the Lord had ordered it. As to his former views on the subject of Baptism, he has held them very lightly for many years. He is on the most friendly terms with all of us & doubtless will remain so. The chief work of the Methodists here & in Calcutta & to a considerable extent in the North is ~~to~~ among the lower class of Europeans & Indo-Britains & the policy is to bring all into one church white, brown, & black. It is very doubtful whether this is on the whole the wisest policy, if the chief object is to evangelize the natives, but it may be well worth the while to have it tried. Meanwhile a great blessing is coming to many nominal Christians who hitherto have been much neglected.

Thirdly. My own labors it would be hard to describe in extenso. We have in our Chapel two regular services, & a prayer meeting on the Sabbath, & on Thursday evening a lecture ~~or~~ sermon especially for outsiders. I share these services with the Pastor. & give as much time to preparation as I can get. Vishnupunt the Pastor is not strong. & as he frequently preaches out of doors Sabbath evening & has also a small Sabbath school. One sermon is quite enough for him. Usually I have preached four or five evenings in the week by the way side, but have done much less of it this year than usual. – This will D.V. be a part of my regular work. Considerable time is spent in conversing on ~~reg~~ religious subjects with those who call at our house for this purpose. & if persons are really interested I set aside almost anything for this. Vishnupunt also spends much time in this way. I very often have prayer with those who come before they leave. Our meeting Thursday evening has of late been better attended. One young man of about 21. seems just on the point of deciding for Christ. He was at both our services yesterday & he came home with me after meeting. for conversation in my study.

My direct missionary work is thus in these three directions. The regular services in the Chapel — the wayside preaching & conversation at home. Aside from this I have a variety of work. The Treasury of the Mission. — the finances of the "Dnyanodaya". — two or three Committees in connection with the Tract Soc. & also the Bible Soc. — attending occasional meetings among Europeans & natives, where it is desirable to encourage a good cause. or to have all parties represented. — also rather an extensive Indian correspondence & little favors to do for a good many who pass through Bombay. ——

We have constant encouragement in our work. Yesterday I counted four persons in the chapel who are likely to join us this year, & yet it is possible none of them will. We are often disappointed.

Mrs. Harding has been ~~pretty~~ well the last year — decidedly better than she used to be at home. She goes out three days in the week & generally visits several families

Each time, She goes mostly to Brahmin families & the ladies are very glad to see her - some of them seem very strongly attached to her. She also has a prayer meeting with the christian women every Thursday P.M. & she spends an hour or more in a little school every day.

As to the Bishop of Bombay he has no intercourse with missionaries outside the English Church as far as I know, and Considering what his doctrines & practices are, I presume no one outside of that Church cares to be intimate with him. We must endure him until it shall please the Lord to remove him out of the way.

With kindest Christian love to you all

Very Truly Yours

C. Harding.

Bombay, April 20, 1874.

Recd. May 30.

July 17

Khandalla May 18. 1874.

My dear Dr. Clark

Two weeks ago Dr. Bissell & I spent a couple of days at Satara & helped ordain a Pastor over the Church there. After that we had our mission meeting at Mahableshwar (a pleasant & profitable time, as usual) & now I am on the way back to Bombay. —— One thing it may be well for you to know, in connection with what I wrote about an associate for Miss. Norris. — Miss Ashley has been suffering for some time with a catarrhal difficulty & the school work at Nagpur is evidently too hard for her. She is now spending her vacation at the Hills & at the beginning of next month she intends coming to Bombay for a few weeks to be under Miss. Norris's care. Very likely the climate of Bombay may suit her better than the Deccan. & in that case it is possible that she will remain there & work with Miss. Norris, though considering the marked contrast between the two persons, it hardly seems probable. If however they should both desire such an arrangement the Mission would, I am sure, approve of it.

I do not think you had better act upon what I have written, or allude to it, until you hear further from us.

The work at Satara has a hopeful aspect, & the Winsors are thoroughly interested in it. Mrs. Wells still continues feeble. She is only able to walk about a *little in the house*, yet she is as strong as she

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has been at any time for the last three years.
Mr. Park gave a lecture in English, in our chapel near the close of last month. The natives were greatly pleased with it, & there was a fair attendance of educated young men.
I have no doubt Mr. Park will be able to do much good in this way.
When leaving Bombay the other day I casually met in the train, the native Editor of whom I spoke in my last letter. We had a long & very interesting conversation & it was evident that Dr. Seelye's labors with him the year before had helped him greatly, & that he is now nearer the truth than he was then.

Yours in Christian love

C. Harding.

Rec'd June 29

Aug 11

Bombay July 31. 1874

My dear Dr. Clark

I have to thank you for two letters Apr. 7th & 24th. We were very grateful for the kind words regarding the dear girls ~~from~~ at Auburndale. who had spent a day at your house. They write us frequently, & we have constant occasion to thank God for his care over them. Mrs. Walker is doing a good & noble work.

In reference to our employment of Mr. Henry Ballantine as our agent at Bombay, you may be quite sure that we shall gladly enter into such an arrangement if at any time it is practicable. Hitherto he has not been in a position to undertake it. & is not likely to be, for a year to come.

I note the additional sum of Rs 400 in aid of Miss. Norris. that is I suppose for her conveyance And you desire to have this put into the dispensary account in hope that it may be made up in fees. At present & very likely for sometime to come the fees recd- will not be sufficient to cover the expense of conveyance - probably they will not more than pay for medicines that are given gratuitously. During the rains, (since June 1st) the number of patients coming to our house has been much less; but they will doubtless come again after the rains as formerly, & Miss. Norris will ultimately have as much practice as she has strength to attend to.

Miss. Ashley has been here a month & a half, & has decided to remain till October, & then it will probably be decided whether or not she continues here as a permanent arrangement. As far as the work is concerned, Bombay would probably be the better place for her. As to the effect of the climate, there is not much to choose in her case, between Ahmednuggur & Bombay. So one of the older physicians here tells her. I rather think she will remain here, & hope she will, though we do not think it best to say much to influence her decision. She is an earnest conscientious Christian & will be directed aright I doubt not.

For the last five weeks we have had a daily prayer meeting in our chapel, & after the prayer meeting we preach (to the "outsiders")(in the front entry.) On the part of a few there is an earnest spirit of prayer, & a longing desire for a special work of grace in our Church. We shall D.V. continue these meetings in hope that the Lord will hear our cry & come to our help. I must confess however to an unusual degree of disappointment in reference to our work this year hitherto. We have had special services of various kinds & many have heard the word who do not ordinarily come to our Chapel. Several interesting inquirers who seemed three months ago very near the kingdom of heaven are still delaying or have gone backward. But we will wait on the Lord & try to be of good courage.

I notice that the Calcutta Missionary Conference have recently passed a Resolution recommending to Missionary Societies in Britain that men of known ability & piety be sent out to India each year or occasionally, to labor as Evangelists for a season, among the Educated natives. Whether anything will come of this I know not, but it is evidently one result of Dr. Seelye's visit.

Bro. Park is making things lively at the Tract House & is doing good—. In Christian affection Ever most truly Yrs C. Harding.

Bombay, July 31, 1874.

Rec'd Sep. 14.

Ackd Oct. 3.

Bombay Mar. 8. 1875

My dear Dr. Clark

Bro. Park has several times reported to you an interesting work in progress among one class of people north east of Sholapur. I spent a month in that region at the close of last year, & was greatly refreshed by many tokens of God's presence. Thirty persons have already confessed Christ, & the number of inquirers is increasing. The work began three or four years ago with one man, well known in that district, & his voluntary efforts have been the chief agency in extending a knowledge of the truth. The converts are all from the Mangs, the lowest & most despised of all the castes, yet their relations to the other castes enable them in a special manner to exemplify the new religion. One man, Mesoba x interested me much. He is fifty five years old, a large, tall man, & he had been notorious for his wickedness for many years. About two years ago he heard of Christ for the first time, & soon after, old things

x See Missionary Herald for December 1874, page 391.

Bombay, July 31, 1874.

passed away & a new life began. Prominent men in the village, ~~confessed~~ who had been active in persecuting Mesoba, confessed that he had wholly reformed. The thief had become honest, the liar truthful, & they could find no fault with him, except that he had given up idolatry & become a christian. As we drew near the old man's village, he came out some distance to meet us & gave us a truly christian greeting, tears meanwhile filling his eyes, & mine too, as we spoke of our brotherhood in Christ. Mesoba has taught both his son & daughter to read during the past year. The son is a Christian & the daughter seems a truly converted woman. She was to be baptized, but just as I was about to administer the rite, her husband, who is still a bigoted ~~Hindu~~, seized her by the arm & drew her away. To his remark "I will not allow it" ~~she~~ she instantly replied, "But will you be my substitute when death comes, & will you answer for me at the day of judgement?"

A wife wins her husband

"Thirty miles from this village is another very interesting Christian character; a woman nearly fifty years old. Her husband is a strong rough man, & several grown up sons are very much like him. Two years ago, when this woman was baptized, the husband & sons opposed her very bitterly, & for a long time she had much to endure from them; but her consistent life & her patient endurance, have had their effect. The husband & at least one son seem now very near the Kingdom of heaven.

"The work in this new region is thus far, very manifestly the work of God, & we have good reason to hope it will go on. One Church has already been formed & another will be shortly.

"My recent tour was a very suggestive one to me. I saw daily most convincing proofs of the deep wickedness & guilt of the heathen in their natural state. They have a great deal of light & knowledge which they resist, persistently & determinedly. Yet occasions ally we meet with a better thought, which seems as if born of a purer nature. One evening, going into a village to preach by moon-light, I came across a young man sitting alone & singing; It was by far the most touching music I have ever heard in this land, & I ~~heard~~ listened to the close ~~him~~ ~~through~~ before he was aware of my presence. After much urging he repeated the song & this was the substance of it:- "Some die of hunger

And some are fed luxuriously
The house of one is joyous with the shout of children.
And to another, no child is given.
Some are clothed in royal robes
And some are clothed in rags
Yet murmur not, whatever comes,
God doeth all things well.
And when Sadguru shall appear,
He'll burst these bonds of death,
And bring us safe to heaven".

I know not ~~as~~ whether this has ever been written. The singer said he had learned it from a blind beggar — a Brahmin.

"A Pundit of some distinction ~~has~~ in this Presidency has just been baptized at Nasik. His name is Govind Shastri, & he is one of the best Sanscrit scholars in this part of India & probably has read the Veda more than any other one. For the last 30 years has has been much of the time connected with some of our Missionaries. Mr. French, Dr. Allen, Mr. Ballantine, Messrs Hazen & Fairbank, & myself have all ~~had him~~ received great assistance from him as a Marathi teacher & translator. He has long been very familiar with the Bible, but for many years he has tried to persuade himself that the main truths in the Bible were also found in the Veda. One passage in the Veda he has regarded as a direct reference to Christ, & he has regarded Christ as an incarnation of Vishnu, and we had feared that Govind Shastri would probably cling to these delusions until his death. His conversion was singular, & we should doubt its genuineness in almost any other case. Govind Shastri was suffering intensely from rheumatism. So great was the pain that he planned to commit suicide, and ~~He~~ was just about going into the third story of a building to ~~commit~~ throw himself down, when the thought occurred to him, "Surely I must *not* imitate *Judas* in killing myself." & then at once he thought, "This suggestion came from Christ, because he wishes to save me;" and ~~then~~ he made a vow that if Christ would relieve him of his great distress, he would surely confess him before men as his Savior. Almost immediately the pain began to subside, & the next day, true to his vow, he went to the nearest missionary & was soon after baptized. This case seems to me an illustration of God's ability to adapt himself to the weakest faith & the most prejudiced mind". //

With christian love

Ever Yours

C. Harding.

I have written in great haste & have not time to look it over.

Miss Herald.

Slip 2.

Rec'd Apr. 12

Ans. Aug 10

Live near a mission family
Be prudent as to expense
Miss Norris' [illegible]

Bombay Feb. 8. 1875.

My dear Dr. Clark.

Miss. Ashley has been at Ahmednuggar. in charge of the girls' School since Nov 1st 1874. & she is now going to the Hills. with Miss. Anderson, to remain till the close of the Hot Season. Nothing has yet been said definitely about her work, after that; but it seems to me probable that she will come here about the 1st of June to remain permanently with Miss. Norris. In case this is done they will wish to have a house of their own. & I suppose all would regard this as desirable. and my object in writing is to ask if the Committee will allow an appropriation for this. ~~say~~ of Rs 100. per month. It is difficult to get the right kind of a house in a suitable locality & we may have to go as high as Rs 100. but I hope not higher. though two ladies ~~from~~ England who are laboring here in Zanana work, have just rented a house for Rs 150. per month.

This matter will come up in our mission meeting in May & I am quite certain all will approve of renting a house as I propose, in case Miss. Ashley comes. But we cannot get an answer from our Mission vote before the last of July, & in case we have an opportunity of securing a house two or three months before that, it might be very desirable to have the permission to do so. – & hence I write now. — You may perhaps suggest that Miss. Norris' fees ought to cover the whole or a part of this rent, but for the present this cannot be done, & probably for some time to come, she will receive but a little more than enough to pay for medicines. She is not very strong, & much of the time is not able to undertake hard work.

Ever yours in Christ
C. F. Harding.

Bombay, Feb. 8, 1875
Rec'd March 15.
Ans'd March 17.

Bhûinj July 16. 1875.

My dear Dr. Clark

Mr. Wards letter of June 1st recd to day, speaks of your return to the Missionary Rooms & of your improved health. We thank God for this mercy to you & to us all. I have recd two letters from Mr. Worcester. - the last one of March 24. & the other a week earlier. - about a house for Miss. Norris & Miss. Ashley. - I suppose it is generally understood, that two ladies laboring thus together, had better have an establishment of their own. Miss. Norris has from the first expected this. & I think you spoke of it to her before she left America Our missionaries are quite satisfied that this is the most expedient arrangement.

We have so large a mission House in Bombay that it might seem possible for the ladies to have a part of that & keep house there by themselves. But our mission house is not nearly so good as a residence as it used to be. Native houses have been built up near it on three sides & the ground has been somewhat raised outside of our yard, so that the lower story of our E. house is very damp in the rains, in fact quite unfit to be used as sleeping apartments. The spare room above — (the room that Miss. Norris has had hitherto) is not in all respects pleasant. especially for a sensitive & nervous person. The sanitary condition of the native houses near by is only passable, & the noises. especially at night are sometimes very trying to weak nerves. Miss. Norris has felt many times during the last year as if she could not live there. Her health has been much of the time rather delicate, & several times she has been quite ill & she has thought the location of the house the chief cause. I doubt this: yet it may have been one cause. During the last hot season Miss. N. was at the Hills, but her health was hardly as good there as ~~at the t~~ in Bombay.

Since returning however she seems better & it is very likely she may be permanently better when more thoroughly acclimated. — From the above statements & from other general considerations, you will see the necessity for another house for these ladies. & I have already engaged one which they will take possession of after awhile. It is not very far from our house. but is not so near the native portion of the city. You have several times expressed the hope that expenses of this kind would be met by fees recd. – Very likely this will be the case after a time. but hitherto the receipts have been I suppose. only sufficient for expenses for medicines. I think it would be well if Miss. Norris would make a yearly or half yearly statement to you of her receipts & expenses in connection with her medical practice. Possibly she does this. I have spoken of it to her more than once. as a thing that might be satisfactory to you & to her. Perhaps you had better suggest it to her if you think it worth the while.

You will notice in our Estimates. that we ask for an increase of salary for the ladies both at Bombay & at Nagpur. The sum Rs.100 at Bombay & Rs.80 at Nagpur they themselves proposed.

It occurred to me that the allowance for two ladies might properly be the same as the allowance for a man & his wife. That would be in Bombay Rs 87½ & in Nagpur Rs 72½. You at the Rooms will be able to judge in regard to this. I doubt not it will be very easy for the ladies to find good uses for the sums asked for. & unless your experience in other fields shows this amount to be excessive. I hope it will be granted for 1876. & also for the last half of the present year. which will be covered by the special grant of Rs 380 asked for in one of our Resolutions.

Perhaps I should say a word in reference to the house at Panchgunny which it is proposed to buy. The three houses at Mahableshwar are all of them small - three rooms in each. & each house will hardly accommodate more than one family comfortably. though we have often had five there, & also odd members of other families. Panchgunny is only 11 miles from Mahableshwar & only about 500 feet lower. It is nearly as good as M. for a sanitarium & & there is this additional advantage, that one can resort there in the rains if need be, since only 50 inches of rain falls at Panchgunny while Mahableshwar has frequently 300.

Last year in the rains in Bombay, I was much below par in health, & as a consequence, was greatly afflicted with boils. I went to Panchgunny for 10 days & quite recovered from the boils. The mean temperature in Panchgunny is 66° in the rains. In Bombay, it is often 20 or 25 degrees higher. The house at P. is large, & is so built that very little need be expended to keep it in repair. It will accommodate two small families without difficulty. We have just spent a month there in one part of the house & the advantage to myself & the children has been very great. Mr. & Mrs. Wells have lived at P. for some time past. She has been an invalid & is still hardly able to live anywhere else. But she is *gradually* improving, & it seems now pretty certain that she will fully recover, though they may have to remain there several years longer. They are both excellent people & Bro. Wells is getting well into the work. But aside from the immediate need of the house for them, it will ~~be it will~~ be wanted as a sanitarium a part of every year. Our increased numbers will surely make it desirable for us to have it.

We ask also for Rs 200. for new furniture at Mahableshwar & Rs 150 for a new stable. We do this from motives of economy, for hitherto we have been obliged to take some furniture & crockery with us each year & also to build temporary sheds. The freight on the former & the cost of building the latter, would in a few years pay for the outlay, that we now wish to make, besides saving much trouble in packing & unpacking.

You will wonder that I write you from Bhuinj. The reason is, I was ill in May of fever & it seemed advisable to be away from Bombay during the worst part of the rains. There is comparatively little rain here, & I am now about as well as usual, & am busy at work every day. We expect to return to Bombay next month.

I regret to say that Mrs. Atkinson is not at all well, & it seems likely that they will be obliged to have a change to America before the next hot season, & possibly within two or three months.

In Christian Affection

Most truly Yours

C. Harding

[illegible]y. July [illegible]70.

Recd Sept. 7.

Estimates
House for ladies at Bombay
Salary of ladies.
House at Panchagamy.

N. K. 28

Bombay Nov. 15, 1875.

My dear Dr. Clark

Your letter of Sep 28th came to hand last week & your suggestion about our going to Sholapur is very gratifying after the action of the Mission at our last meeting. It seems on the whole best for us to go. & I am very glad to take up the work there again. The Lord helping us we will hope to do much there during the next five or six years. I intend to leave for the Barsee district this week to be gone five weeks & in Jan. & Feb. I hope to work in & about Sholapur. Mrs. Harding & the children will perhaps not go there till the 1st of June. It seems best that Mr. & Mrs. Gates should go to Sholapur. & the understanding is that Mr & Mrs. E. S. Hume will come here in a year from now. Our recent meeting was in all respects a good one & the outlook for the future is hopeful.

Ever most truly Yours

C. Harding

We are all grateful for the printed letter from the Prudential Comtee I preached about it yesterday We all need such suggestions. & I hope we shall all be able to do more personal work the coming year. Pray that we may.

C. Hardeny
Hamburg
Nov. 15. 1878

ackd Jan 21

Bombay. Oct. 1. 1875.

My dear Dr. Clark.

Your letter of Augt 10th reached me yesterday. My letter of ~~Aug~~ July (?) 16th will perhaps be a sufficient reply to this letter. But I will add a few words. Rents are high in Bombay & it is difficult to find a house suitable for Europeans in a good locality for less than Rs 100. per month. Houses that rent for from 30 to 60 Rupees per month at our interior stations, would in a good locality be worth Rs 150 or Rs 200 in Bombay. The two ladies need about as much room as we do. & were we to leave this house I should not expect to find a suitable one for less than Rs 100. per month.

In regard to salaries perhaps enough was said in my last letter. It is still my impression that two ladies, whether boarding in mission families, or living by themselves would not need more than a man & his wife. Their expenses would probably be less rather than more.

and yet when the ladies asked us to put a larger sum for them into the estimates, it was difficult for us to vote against it & I fancy you may find the same difficulty. —— As to a separate conveyance for each of the ladies, Miss. Norris will have enough work for one horse & Miss. Ashley would not find it possible to go round much without a conveyance... Very often Miss. Ashley would find nothing to do in places where Miss. Norris goes, & Miss. Norris would not care to go to many places where Miss. Ashley visits. & I am pretty certain such an arrangement would be an annoyance to them both. Especially to Miss. Ashley. In fact I do not think she would have consented to come to Bombay with the prospect of only one conveyance between them. Fifty rupees is a fair allowance for keeping up a conveyance in Bombay. after the horse & carriage have been purchased. It is possible that we may after a time find a house that can be rented for about Rs 70 per month, & it is possible also that Miss. Norris' fees may enable her to pay the rent by & by: but for the present, at least for a year or two I do not see how the ladies can be in a position to work efficiently without about as much money as we have asked for them.

I think if Miss. Norris gives you a yearly or half yearly account of her work - the number of patients & from what classes - those treated at her ~~own~~ house & those visited at their own houses - the cost of medicines &c., & the amount of fees received. it will enable you to judge with tolerable accuracy as to the extent & usefulness of her work.

In reference to your recent letter to our Secretary, the older members of the mission most heartily agree with what you wrote regarding examinations, and it seems to me your idea about the sums for house rent & pundit for Bro. Park, is entirely reasonable. and yet as the Tract Society is, in its publications so intimately connected with our work, it might not be improper to give this to the Society were we not so straitened for funds.

The Panchgunny house can wait, but I hope we shall be able to buy it in 1877. – We deeply sympathize with you at the Missionary Rooms, in these oft-repeated financial trials. May the Lord enable us to recognize his hand in all these events, & humbly & earnest follow where he leads. We very much feel the need of his guidance at our meeting this month, & I doubt not we shall have it. We expect Bro's Bruce & Hume will reach Bombay about the 15th of this month, & we shall probably leave for Nuggur the 18th. Mrs. Harding is very well now, & my health is much improved, & the others here are well as usual. — As ever in Christian affection, most truly yours,

C. Harding.

Bombay, Oct. 1, 1876.
Rec'd Nov. 8.

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My dear Dr. Cla

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Bombay Dec 27. 1875

Clark

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day to read the word, & to worship God. Last year Mesoba's daughter, about 24 years old, desired to be baptized, but was prevented by her heathen husband. This year he came with her & confessed Christ, & their three small children were also baptized. This daughter has learned to read well from her father; & the best arrangement we could make for a school at Watwad, was to ask her to teach two hours a day, in addition to her household duties. All were pleased with this arrangement, & she will undertake the work solely from a desire to do good & to please Christ.

2 L. Religion Christ

The Living Power of Christianity

¶ It has often occurred to me while laboring among this people that their experience is affording a striking & independent proof of the truth of our religion. The new motives, the new life, the character radically changed, — this comes to one with all the freshness of a new demonstration that Christ is able to save, & that he is now saving men from sin & hell.

"It was worth going a hundred miles to receive the tender & hearty greeting of old Mesoba. He could not keep back the tears when we met, neither could I. Of the helps on which many Christians depend, he has very few. There are no educated christians in the neighborhood, & he himself reads only the Bible & Hymn book, yet he is manifestly growing in grace & in spiritual knowledge. This came beautifully to light as I asked him about the different christians & inquirers in that region. Of one whom I had only seen at the time of his baptism last year, & who had given us some cause for anxiety, he said: "Yes I think he is a good man, but he is too desirous of being great in the world, & that isn't the way in our religion you know. Christ is great, & we should be humble." He accompanied me some distance as I left the village, & among other things I spoke of the trials he experienced from heathen neighbors. He replied: "I do not mind it. I have a home up there," pointing heavenward. Then he added: "I am not sad. Sometimes, when thinking of what God has done for me, I feel like leaping for joy."

#One man, not yet baptized, said "When I gave my heart to Christ it seemed as if I had experienced a new birth." Another, Narayan by name, when examined for baptism said he had given up all to Christ. I asked him what Christ had given to him, & he answered promptly, "A holy spirit, & now I hate sin & want to be entirely free from it. And my mind has been of late greatly towards the christians. I love them, & love to be with them."

#It was interesting to notice christian ideas & expressions among those who had learned them only from their own experience

Thinking that possibly he might have some worldly motive I asked him, "and what do you expect to receive from me?" "I expect you will give me religious instruction & tell me about God". Then I asked him, "When do you expect Christ will save you"? ~~and~~ He replied quickly "*But he has saved me, already*". All these thoughts & phrases are common in a christian land, but coming afresh & spontaneously, as they undoubtedly did, from the experience of a youth of 18 away off in this desert of heathenism, it was extremely refreshing. This young man has apparently been honest & truthful from his childhood, & it is the only instance I have ever known or heard of in this land. When this fact came out, it was stated that the people of his village had sometimes called him crazy. But he seemed perfectly intelligent, & was probably singular only in his comparative uprightness; & when he heard of Christ he seems to have been drawn instinctively towards him.

"Among the christians & inquirers near Watwad, I could not discover that they were influenced at all by worldly motives. On the contrary nearly all have to suffer some degree of persecution, & often serious worldly losses. Hence, although most of these people are very ignorant, I cannot doubt that the work among them is genuine. Of Old Testament history these new converts know very little. They have a sense of sin & ill-desert, & they understand that "Jesus Christ came into the world to save sinners;" & they trust in him as the only Savior. There is apparently a desire & determination to give up all sin, & there are many indications of a quickened conscience, while at the same time there is much of weakness & imperfection. There are frequent instances of persecution. One man was shut up & beaten severely, at the time I had expected to baptize him, & a baptism in another village was prevented in a similar way. But I doubt not the Good Shepherd will watch over these sheep in the wilderness, so that not one of them will perish". // I feel very much the need of divine guidance in reference to all the interests of this newly formed church, & of the work which is developing in that region.

Believe me ever

Most truly Yours

C. Harding

We expect to welcome Mr. & Mrs. Gates in two or three days. I hope to return to the work at Sholapur on the 10th of Jany. though Mrs. H. & the children will not go till several months later. We are all well as usual now.

Bombay, Dec. 27, 1875.
Rec'd Feb. 8, 1876.

Ansd Feb. 9 —

Bombay Mar. 18th. 1876

My dear Dr. Clark

Your letter of Jany 21st reached me last week. I am extremely sorry that you have been annoyed by wrong & unjust reports from any of our number, concerning the letter that accompanied the appropriations for this year. The letter was I believe, taken by all of us. or nearly all. – in the spirit in which you would wish to have it recd – & no one, as far as I know, considered that *charges* had been made against ~~it~~ us. by the Committee.

Of course we do imitate the English here to some extent & we ought to. They have been long in the country, & have learned many things by experience, in regard to preserving health, which are as valuable to us as to them. On the other hand we need constantly to be on our guard against following them into useless expenses & fashions; & your suggestions in regard to this whole subject are eminently wise, & Christian. Yet as we had often thought of these things & had endeavored to be entirely conscientious in regard to expenses & style of living, we were a little startled & tried, & know what your impression was at the Missionary Rooms regarding this. Yet there can be no occasion for hard feeling or wrong feeling on the part of any of us. And for one I am very thankful we have a Committee that are willing to look after such matters so carefully, & I sincerely hope that what has now occurred will not hinder them from using the like fidelity toward us in the future. I only regret that the impression of the Committee as to our allowances had not been communicated to us earlier, so that we might have laid the facts before you.

I have had good opportunities here in Bombay of conferring with other missionaries from all parts of India & considering the cost of living in this Presidency I think our salaries are lower than the average salary of the other American missionaries in India. And yet it has sometimes been a serious question with me, whether we were not receiving more than we ought to receive.

On the whole, however, I think we are not.

As to reducing the salaries of native preachers, it was not suggested by you & has not been contemplated by us. Our plan was to drop those who were least efficient; & in regard to some of these we probably lose nothing by dismissing them. Your idea in regard to our employing so many in proportion to the whole number of Christians, deserves careful consideration. I think this is the weak point in our Marathi mission. In many cases it discourages voluntary labor on the part of those unemployed. & it excites a mercenary spirit among Christians & inquirers.

But this whole subject is beset with difficulties which one not actually engaged in the work can hardly appreciate. — This subject comes up in a very practical form in the new field beyond Barsee. As yet I am afraid to send any paid agent of the Mission to reside there. As to future action I trust the Lord will guide us.

You will be very sorry to receive Miss. Ashley's proposition to go to America.

I do not know that anything need be added to what she has written. except to say that she is very womanly in all her feelings & sympathies. & though she has had the very cordial friendship of all the Mission, she has suffered much from a sense of loneliness, which she seems unable to rise above. —

We are all in good health now. The Bissells expect to leave on the 28th inst.

With kindest Christian love in which Mrs. Harding unites

Ever most truly Yours

C. Harding

Bombay, March 18, 1879.
Rec'd May 1.

Bombay, March 18, 1879.

Sholapur Aug 3. 1876.

My dear Dr. Clark

We have just heard that the house which was rented for Miss. Ashley & Miss Norris in Bombay is for sale at Rs 17.000 This is considered a fair price for it. It is in a healthy location, & is not very far from the native town, & it is large enough for one family, with one or two bedrooms to spare. That is — on the upper floor, there are three bed rooms, & one drawing room, & a side room that answers well for a dining room. And on the first floor there are two large rooms, & also one corresponding to the dining room above. Among the houses that are for sale this is the best, all things considered, that we have seen.

We have in a general way authority from you to sell the old mission house, & buy another, but nothing very definite has been asked by us or sanctioned by the Committee. Some of our missionaries have proposed that we borrow money & buy the house now offered for sale, since, if we do not buy at once, it may be purchased by other parties. We can probably borrow at 6% interest & then the interest on Rs 17.000. & the taxes on the the house would together amount to just about what we are paying for rent.

It is impossible to say when we can sell the Byculla house or what we can get for it. The house with the yard inclosed is less valuable as a place of residence than formerly, & considerably more valuable for business purposes. & I presume we can get somewhere from fifteen to twenty five thousand rupees for it. Yet depression in business is felt in Bombay as elsewhere, & it may be a year or two before we can sell it for its full value. Fifteen years ago the property was valued at about Rs 7.000.

In case then we are not able to sell the Byculla house at present, will the Committee authorize us to borrow money & purchase the house in question at Mazagon for Rs 17.000. & will they also authorize us to sell the Byculla house for what is considered a fair valuation.

It cannot be less than Rs 15.000 I think for we have been offered that already.

If you will kindly write me or to Mr. Fairbank in regard to this at once, we shall be very much obliged. Of course what ever is done here, will have the approval of the mission & will be reported to you at once.

I remain Very Affectionately Yours

C. Harding

Sholapoor, Aug. 3, 1876.

Rec'd Sept. 7.

Sholapur Nov. 4. 1876.

My dear Dr. Clark

Your letter of Sepr. 20th reached me to day. & I will send it round for the brethren of the mission to read. We have no reason to complain of the decisions of the Comtee regarding the houses in Bombay, though I fear it may be difficult to get a satisfactory house for what the Byculla property will bring. & we may be obliged to rent for some years to come.

"I regret to say that there is every prospect of a severe famine in this part of India for the next twelve months. The distress has come upon the people rather suddenly, but the last hope of rain for this season is now gone & a ~~severe~~ famine seems inevitable. We intend to go out next week to Watwad for a long tour. There has been more rain in that region, otherwise it would be impossible to go. Our ordinary work in some parts of this field will be greatly interrupted, but at such a time there will be other ways of reaching & influencing the people. & the Lord will guide us. We are all quite well at this station. The Parks are going to the Palneys for six months. They both need the change. The E. S. Humes go to Bombay this week & will live in the house rented for Miss. Ashley & Miss. Norris, till next June.

In christian love ever yours

C. Harding.

Sholapur, Nov. 4. 1876.
Rec'd Dec. 9.

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seventy five miles from here & the & traveling roads are is such as to preclude our coming for eight months of the year. But 25 miles North of here, & 100 miles North East of Sholapur is the city of Meominabad where a small military force is stationed, & several European families reside. A missionary living there might easily visit this whole region almost any part of the year. We hope at this time to remain out two or three months longer & meanwhile I will visit Meominabad, & study the whole question carefully, & report. ~~to the mission & to you~~. If on the whole it seems advisable, we shall be very glad to be the pioneer workers in this field & I think it would be comparatively easy to avoid some of the evils that have grown up in other parts of our mission. No paid agents of the mission have as yet resided there, & yet nearly all the christians & inquirers have learned or are learning to read & several of the leading christians are preaching the word as they have time & opportunity. Thus there is a natural development. If a missionary could only be near to make suggestions to these indigenous teachers, & to help forward the more intelligent christians, not taking the work out of their hands at all, but only guiding them in it, I think there might be soon several regularly organized churches. It is quite possible that we might ordain pastors here very soon, although they have no school education. There are already several, stable, intelligent christians, in good repute among all, & I am inclined to think that the church here would be better off, if one of these should soon become pastor & administer the sacraments. It is difficult for a church fully to realize its responsibility unless thus fully organized. The pastor for the present would probably support himself in his usual work. He would be the leader of the Church & administer the ordinances while others would usually help him in conducting meetings. — But more upon this whole subject by & by. Mrs. Harding finds abundant & most excellent work among the women here. She has never had such opportunities before. Our christian love to you & to the new Secretary Dr. Alden.

Most truly Yrs C. Harding.

Rec'd Jan. 22,

Rec'd Jan. 29

Camp Meorad Dec. 8. 1876

My dear Dr. Clark

Your letter of Oct 17th has just come to hand & I will reply at once. And first I am inclined to question your opinion that our experience in the matter of single ladies is exceptional. We have seen almost all that have come to India since Jan'y 1870. probably thirty or more. Of six ladies sent out during the last three or four years by the Soc'y of which Sir Wm Hill is the President ~~not~~ only one now remains connected with it, & she is at home. Four ladies connected with another Society in England have ~~all left~~ come & gone during the same period — this is in Bombay. Other Societies in Northern India have been more fortunate yet there have been frequent changes in all. In the Madura field Miss. Smith broke down & cannot return, & another remained but a short time. Those now there are rather exceptional, Miss. Rendall is with her father Miss. Taylor was some time with her mother & Miss. Sisson. is one of a thousand in her ability to stand alone. — As to our two ladies who are soon to go home, they were neither of them well before coming here. Miss. Ashley had had a chronic catarrh which she hoped would be better here, but she grew worse rather than better, & it affected her voice, & general health & spirits. If however she had had another lady of like spirit & sympathies as a companion she might have been better & staid much longer. Miss. Anderson too was not at all well before coming here. Her head troubled her much & I think if a good & candid physician had examined her case, he would not have advised her coming. She has found it impossible to study much, & has been very exclusive, seldom attending meetings & having very little to do with the natives. I doubt not she has been conscientious in this, but it has seemed very singular. Of course her progress in the language has been slow, & there has seemed no way of getting her out of herself. Yet she seems an estimable lady, & with a better constitution & better health at the outset, she might have tided over the first two years. which are generally the most difficult, & have had a successful missionary life.

As to Miss. Norris she has & had before coming here, a delicate constitution. more so, I think, with one or two exceptions, than any of our married ladies; but we are hoping, if she can hold on a little longer she may be more robust. My opinion of her health, has been formed from what she has said of her home life & relatives. & from what we have seen here.

Hence though the health of a single lady as well as that of others is more endangered here than at home. I think the main reason why our single ladies have suffered so much, is that they had not average health when they came here. I believe however that the health of a married missionary lady is generally more secure than of one unmarried. though if two ladies of a perfectly congenial spirit are together the disparity is considerably lessened.

I admire very much the missionary spirit of our ladies at home & we should be shorn of half our strength, or more. if the ladies of our mission were to leave the work, yet I think the number of unmarried ladies who can work successfully in India is comparatively small. & great care should be used & providential indications of fitness should be looked for, in those who come here, & in every case I hope there will be a free correspondence with the mission before other single ladies are sent out.

In reference to Bro. Hazen's returning we should of course all be very glad to see him back, if he could enjoy tolerable health here; but his old trouble has so clung to him that for the last year the mission has hardly had any hope of his returning. & very little has been said about it. The question it seems to me ought to be decided by competent medical authority, yet the danger is that our home physicians will not fully understand the effect of this climate. I know of some physicians here, who considering Bro. Hazen's age & the hold the disease had upon him while here.

& the long continuance of the pain at the base of the brain & in the arm, after he went home, would say without hesitation that he had better not return. I have heard several of his best English & Scotch friends here, say repeatedly, that they hoped he would not think of coming back — I most earnestly wish he could come back, but considering how much he suffered before, & that his nervous system is still in a weak state (as I suppose) it seems to me very doubtful whether he ought to come. He may work with tolerable comfort to himself at home, for 10 or 15 years more, while by coming here he would run the risk of breaking down entirely after a very few years. In case the mission should think we had better go to Mominabad, it would be a very nice thing if the Hazens could go to Sholapur with the Gates, but I fear he would not hold out there, though the climate is not very unlike that of Nuggur May the Lord guide you in this as in all things.

In christian love

Very Truly Yours

C. Harding.

I hope what I have written about the work of unmarried ladies here, will do no harm. The hand of the Lord is surely in this whole movement, & the great thing is to know where his providence is leading & what & how much he would have these earnest workers undertake.

Camp Morad, Dec. 8. 1876.

Recd Jan. 22.

Dr. Harenstein.

My dear Dr. Clark

Mrs. Harding has written a couple of short sketches which I inclose. They are for the Life & Light or the Echoes, if wanted for either of these papers. Our long tour will end in about ten days more. We find much to interest us every day, though the people are having a hard time of it during this year of famine. We begin to find trouble in obtaining fodder for our bullocks & pony.

The Eye Salve that you kindly sent, has given immediate relief in a good many cases. The ordinary ophthalmia of the country is easily cured by it if applied at once. I have tried it on a few very bad cases, but I was not able to apply it faithfully & so I cannot speak with certainty as to its effect in such cases. I am convinced however that it is very good & I shall not be without it. Often the children & sometimes the grown people in our families suffer extremely from the ophthalmia of the country. We are all quite well. I will D.V. write again soon. Ever yours in Christian love

C. Harding.

Rec'd March 24.

Sholapur Mar 28. 1877.

y dear Dr. Clark,

Your letter of Jany 23rd came to hand wo weeks ago, & was read with much interst. One remark you make as quoted in ubstance from my letter viz. "that only a ew of the wives of missionaries are able take part in this work with any measre of success". I think you must have isunderstood me, or I must have written arelessly, for this is certainly not the act in our mission at least. Of course ere are times when they are laid aside, ut the fact that they are wives & mothers rings them into much closer sympathy ith the native women than they could therwise be, & I should say, if single ladies could do as much as, on the hole our married ladies are doing, hey would do very well indeed.

I am rather relieved by your suggeson that it may be as well for us not o go & live permanently near Watwad. t would be a trial to go so far away & yet e would go very willingly if on the whole it should seem advisable. This subject & the matter of ordaining pastors there, we shall discuss at our coming May meeting, & I trust the Lord will direct us.

¶ My expectations of an immediate enlargement of the work, as expressed in ~~my~~ a ~~last~~ letter were not fully realized. A new interest had then commenced in four or five villages 15 miles East of Watwad, & it seemed probable ~~tha~~ that there might be from 12 to 20 converts from that region at once. But the chief men in authority there opposed the work so strenuously, that the inquirers were intimidated, & I baptized only five adults, there, & they were all from one village. However I think most of the~~se~~ inquirers will ultimately be brought in. During the time we were out I baptized 23 adults & ten of their children.

"We have every reason to believe this to be a true work of God, & his hand has been so clearly seen in it thus far that there is reason to hope he will carry it on in the future. Until the next cold season I can only pray for these Christians & inquirers & send them an occasional letter. This is a very hard year for them, for the effects of the famine extend to all that region.

It is of course very important that all the christians & their families should know how to read, & as a help & stimulus to them this year I have offered to four persons there, who are able to teach others, one rupee each for every person they will teach to read the coming year. These four teachers are chiefly self-taught, but they read pretty well, & as they have leisure from their ordinary work they will teach others in their respective villages. I adopted this plan after much thought & hope it may result only in good.

Twenty five miles north of Watwad is the city of Mominabad where a small military force is kept up, with four or five European officers with their families. We spent one Sabbath there by invitation, & I preached & administered the Communion. No minister had been there for a year or more. A Missionary family might reside at M. without special difficulty, though as the rivers are unbridged & the roads are very bad in the rains, there might be no getting away from there between the middle of June & Oct. So also it would be impossible to go about in the neighboring villages, for in the deep black soil a horse even would find it impossible to travel just after a rain. It is however a very beautiful & fruitful Country & I have seen nothing in this part of India that surpassed it, & although in a Native State, we were everywhere treated with respect & courtesy, especially after the people found out who we were.

"We returned from our tour the early part of this month. On account of the famine we found great difficulty in getting carts for our tents, & for two nights on the journey we slept out in the open field. But no harm came to us. After remaining at home a few days, I took Mrs. Harding & the children to Panchganny & I myself returned here, to assist in the work of famine relief. The weather is trying & sickness is very prevalent, but I am able to do something every day to relieve suffering, & although I do not preach very much, I am able to exhibit the spirit of christianity in a new light, which I am sure will have its effect upon the people".//

Believe me ever in christian love

Most truly yours

C. Harding

Sholapoor, March 28, '77.
Rec'd May 3.

Sholapur July 12, 1877.

My dear Dr. Clark

I have to thank you for three letters dated respectively Apr 24th May 1st & May 3rd. In the first you speak ~~of~~ concerning Bro. Hazen's returning to India — & of single ladies working with us & also of a special grant to Bro. Winsor &c. — I don't know that I wish to modify what I wrote regarding Bro. Hazen's return in my first letter. We should all heartily rejoice if he could come with the prospect of enjoying tolerable health. But from a letter that he wrote Mrs. Fairbank after seeing you in April, it is evident that his old nervous trouble has not left him. He had less of headache, but both his arms were affected. He always dreaded to use a pen, but wrote with tolerable comfort when he got about it. His doctor would not consent to his coming to India then, but had given him another medicine & told him to come again in two months, & he added that he himself had no great courage in the thought of returning. Yet it is very evident that both he & Mrs. Hazen are very anxious to come back, & we cannot but sympathize deeply with them. I do heartily wish they could come. And yet I have no idea the mission as such will in present circumstances invite him to return; for there is no special work for him to do as far as I know, that would lead us to make an exception in his case.

You will have heard of Miss. Ogden's coming to our Mission. I believe the hand of the Lord is in it. It is nearly two weeks since she came & our impressions of her thus far are very favorable. And we here, are very glad she has come to this station. We greatly need just the help that she can give us. in reaching the homes of the higher classes in the city. But the work, at first will be quite different here from what it is in Bombay. Miss. Ogden will have to feel her way along very possibly for the first year. her practice will grow but slowly, & her fees will be small in the aggregate. But ultimately I think she will have eminent success here. As there is no drugstore here, she will need at first a larger supply of medicines than she would need even in Bombay, where physicians generally write prescriptions for their patients. Here she will herself prepare all her medicines. Of course the Comtee will sanction any necessary expense in beginning her work here. We have a small room in connection with our Chapel in the city, which will do very well for a dispensary. In a week or two we shall have this fitted up & Miss. Ogden will make a beginning. She has already commenced the study of the Marathi language, & I think she will have no special trouble in mastering it. We are all very thankful that she has come here, & she seems pleased with the prospects. Her health is much improved though she still suffers somewhat from rheumatism.

And now one word about our pecuniary condition & prospects. In your last letter to Bro. Fairbank our Secy, you spoke of one member of the mission who had censured you for not making up any deficiency that might be required as you had promised. This is certainly very unjust to you, & you ought not to allow it to trouble you. You have in numerous letters told us plainly that deficiencies resulting from reduction in salary last year, or from the famine or from depreciation in our currency, would be made up, on application by us. And of Course we all knew this very well even without such assurance from you. And you must not doubt that we will deal frankly with you in reference to this subject.

At our May meeting we adopted one of your suggestions, & are receiving our salaries this year in gold, i.e. we are adding to our salaries the premium on gold. The purchasing value of the rupee is diminished to this extent in reference to all imported articles which we purchase. But in reference to the products of India the value of the rupee has not as yet changed very much. The famine however has raised the price of all these products, & we feel it here perhaps more than at the other Stations. Still some of the Brethren do not care to receive this additional allowance. Bro's Wells & Gates have not taken it. & I remember when the proposition was made, Dr. Ballantine said he did not need it. But very likely before the close of the year we may all need it for prices are still rising. If however we have good rains this season the relief from this source viz the premium on gold will I think be quite sufficient for us all. If it is not, you may rest assured that we will let you know it. And I think the ordinary rule, to let applications for extra grants come through the mission, is a good one. Of course we have the facts before us here & can judge of individual necessities better than you ~~at~~ can

I have no more time to day & must close, but I will write again before long.

In christian affection

Very truly yours

C. Harding

Sholapoor. July 12. 1877.
Recd Aug. 16.

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Please read and
return — N.G.C.

Sholapur 21st Nov. 1877.

My dear Dr. Clark

Your letter of Sep 13th came duly to hand & yours to Mr. Fairbank written just after the annual meeting I have also seen. We rejoice greatly at those manifestations of the divine presence & favor; & the spirit of the meeting will in some measure give tone to our labors the coming year as well as to the action of the churches at home. In regard to the location of Bro. Bissell. I could not attend our recent meeting at Ahmednuggur, yet the vote of the mission then in regard to his work was just what I had written him some months ago, that I thought it would be, & I think he will be well satisfied with it. We all have a very high regard for Bro. Bissell & there is no one to whom I am personally more strongly attached. Yet I believe the mission is unanimous in thinking, that, on the whole Bro. R. A. Hume had better be at the head of the Thol. School. & that for the present at least Mrs. Hume have charge of the Girls' school. The Bissells have been so long in a position where large numbers looked to them for support that it is easier for a younger man to make needed changes. looking more directly towards

self-support. This & his rather delicate health making it doubtful whether he could endure long the heavier work & responsibility, are I suppose the chief reasons for this vote of the Mission.
In regard to Bro. Hazen, there is really work enough for another missionary at any of our stations. & if he comes I doubt not he will fall into some congenial place. But the question of his work & location would turn chiefly on his state of health. Sholapur, as to climate, is probably worse for him than any other of our stations, though were it possible, we should be extremely glad to have them there.

You will notice from the Estimates, & from a resolution at the October meeting that our two medical ladies are planning for a free dispensary next year. I do not think this is the wisest or most hopeful way for them to labor; though it may be all things considered, the best thing for Miss. Norris in Bombay, at least for a time. - I do not know what induced Miss. Ogden to propose the plan for herself at our recent meeting, for she was decidedly against such a method when she came here.
As a rule I think there should always

be a charge, at least for the medicine given where the recipients are able to pay. And Miss Ogden quite agrees with this. And in her case there is a special reason for adopting this plan for she really has not strength to attend to a crowd of patients that would come to a free dispensary. ~~and~~ Miss. Norris in a recent letter said in regard to one days work, that she had no strength for outside work after her two or three hours in the dispensary, & she thought Miss. O. ought not to try to do more. But I do not think this is the most hopeful way of making medical work tell on missionary work, & I doubt whether either of our medical ladies will long continue the plan. Miss. Ogden is an admirable worker. Her great danger is in allowing her sympathy & zeal to carry her beyond her strength. You perhaps noticed that we had in the estimates the salary for a medical Catechist here. The young man is a Brahmin Convert from this city. He has been studying for three years in the Medical Mission in Bombay, & as he now begins practice here, my hope & expectation is that before many years he will wholly support himself, & that he will be an ~~inde~~ worker for ~~of~~ Christ independent of mission funds. He has just now come here with his newly married wife, & the people receive him very cordially, & thus far his prospects are very good. He will reach many that hitherto we have been unable to reach. He is a man of undoubted piety. & is quite intelligent.

Our work in connection with the famine is nearly over. There will be some cases of distress for months to come, & it may take several years for prices to get back to where they formerly were, but the relief works of Government ceased from yesterday. It is a matter for great thankfulness that we have all been spared through this trying year. I have at times exposed myself a good deal, but my health is not impaired. - I am off to the region of Watwad next week. They are a simple people & yet, when going there I always have much of the feeling of 1 Cor. 2: 3.

In christian love

Ever truly yours

C. Harding.

Sholapur, Nov. 21/1877.
Rec'd Jan. 11 '78.

Sholapur Feb 13th 1878.

My dear Dr. Clark.

My youngest daughter at home, Emily has been living since 1869 with Mr. & Mrs. Porter, at Norfolk Conn. & hitherto they have preferred not to receive any thing from the Board for her support. But of late Mr. Porter's business has not been as profitable as usual, & his health at times has not been good, & they are also sending Emily away to school (at Westfield Mass) this year, & she may go for several years, and on the whole the Porter's seem desirous to have Emily receive here after the $100. usually given to missionaries' children. So if you will kindly send it I shall be very much obliged. The address is. Mr. Frederick E. Porter Norfolk Conn. The Porters are most excellent christian people, & from the purest motives, they have cared for Emily as they would for an own child.

Miss. Lizzie Sisson, of Madura has been here for the last month, with Miss. Ogden. We admire her christian character, but she is very much out before the mission as yet. But their intentions are good, & most of us make mistakes at first. Mrs. Fairbank's removal is a sad loss to the mission. Very few accomplish as much as she did. Bro. Gates has got fairly into the work. He uses the Marathi very nicely, & is a very pleasant man to work with. In christian love

Ever most truly Yours

C. Harding

P.S. Since writing the above I have had a long talk with Miss. Sisson & with her sister who has lately come to join Dr. Cullis's mission [illegible] Miss. Drake was the pioneer. Their convictions are very strong & their spirit of consecration ~~&~~ is admirable, & one cannot but hope that they have a higher destiny than to make a failure as a lesson to others. They told me one thing I did not know before. Dr. Cullis wished to send out a married missionary & his wife at first. But when after waiting & praying some time, none offered themselves, these single ladies felt that they must go & do the best they could alone.

I have seen your two last letters to or Sec? Bro. Fairbank & very few in the mission will complain of ~~the~~ your criticism ~~of~~ upon the action of the mission at its last meeting.

Sholapoor, Feb. 13, 1878.
Rec'd March 25.
P.C.

Sholapur Aug 7. 1878.

My dear Dr. Clark

Your favors of Feb. 5. & 26. & Mar. 27th were all duly received. I wonder you get time to write so much to members of our mission, though we are of course always thankful to hear from you. You will see from the minutes of our recent meeting that the mission approved of Miss. Ogden's purchasing a dispensary in the City. The piece of ground that we hope to get will be useful in other ways, & even should Miss. Ogden have to go home, the building can be turned to good account in our mission work. But I am more & more hopeful that Miss. Ogden will be able to stay on. She seems better now than she has been any time before during this year. — Mr Wilder's statement to which you refer. (Feb 26. bottom of 1st page) is in reference to China & not the Marathi Mission. The proportion of native christians in this mission dependent upon the Treasury of the Board is even greater than in the China mission. But we are slowly improving.

especially in the Ahmednuggar district.

In reference to the medical work in our mission I will send you before long a general statement showing the receipts & expenses of all our doctors during the last six months. — Miss Ogden's receipts will I think more than cover her expenses for medicines, and Miss Norris is not likely to use all that she has asked for. Miss Norris is evidently doing well in Bombay. I think she has improved in almost every thing during the last two years.

You will see what we did about the Bombay house question. All things considered it seems best to rebuild at Byculla. All the older members of the mission, nearly all the younger ones are of this opinion. Bro. Park is doubtful, but does not oppose it now. He does however oppose the selling of the old Press building. His main objection is apparently that we may want it at some future time for mission purposes, possibly for a school. But this seems to me very improbable.

We are not at all likely to start a school in Bombay that would require such a building, & the place will never be a suitable one for the residence of a mission family. The Press is in the immediate neighborhood of our Chapel, & if we sell the Press building, it is possible that we might be disturbed on the Sabbath; but this is not at all probable, & if necessary a wall might be built at no great expense near the Press which would shut out noises from that direction. A~~nother~~ reason for selling the Press, besides the one, that we need the money for rebuilding at Byculla, is, that the roof is old, & will have to be rebuilt within two or three years, & extensive repairs will have to be made on the out buildings. — Just now the building is well rented, & gives us no trouble. But there have been many times during the last 20 years, when it has been a source of anxiety & expense to us. — Of the three possible ways of getting money to rebuild at Byculla, I think the best would be to sell the Press. But if this is not done I hope you will be able to furnish the money.

but if that cannot be, I hope the proposition of the Mission to borrow & pay by installments will be allowed. – I have no desire to exert any undue influence in regard to selling the Press building, but it is proper to say that previous to our recent meeting for the last two years, all or nearly all the mission have been in favor of selling the building as soon as we had a suitable offer. We can now obtain about Rs 13,000, which is probably a fair price. And we should doubtless have voted to sell, at this last meeting had it not been for Bro. Park's persistent opposition

You will be surprised & perhaps shocked at what we have done, in reference to Bro. Winsor & I fear you will blame us for not giving you some previous intimation of this, yet you must know that it is a very delicate thing for one missionary to write of the faults of another. And there was special danger in this case for if Bro. Winsor had heard of it, he would surely have considered it & represented it as the result of personal feeling against himself.

Besides. I for one, have been earnestly hoping that he would improve, as he gained more experience in the work. But considering his conduct for the last few months, in connection with his past experience in the mission, it seemed to us all, a hopeless case. – and the resolutions were passed with entire unanimity, only there was a little doubt expressed about the clause regarding his moral & christian character; but in the ordinary acceptation of the phrase I think we could conscientiously say that. – I tried to devise a plan by which the Winsor's might go to America quietly, without all this ado on the part of the mission; but it was thought on the whole to be the safest & wisest way to have everything open, & to state to you plainly our conclusions & the main reasons for our action. We all feel very great sympathy for them. Especially for Mrs. Winsor. She has the elements of a first rate character. & she is greatly beloved by all the ladies of the mission & by many out of the mission. – Perhaps I should say to obviate any possible anxiety in your own mind, that there is, as far as I know, a very good degree of union & brotherly feeling among all our missionaries now, & there seems to be on the part of all so much of conscientiousness & devotion to the work & good sense also, that there is no probability of a recurrence of trouble such as we have recently had.

Our work at this station is in a hopeful state. Two persons were added to the church a month ago & there are other candidates for baptism. We are trying to bring the gospel to bear more directly & persistently upon the people. The effects of the famine are still felt in all this region. & the price of grain is double what it usually is. But we have had excellent rains & the prospects for this years crops are ~~excellent~~ unusually good.

Miss Ogden told me last week that she had written you for a lady to be associated with her. I hope you will be able to find the right one & to send her.

Miss. Ogden ought not to live in a house alone, & besides, an associate would find enough to do. She would, I suppose, be mainly employed, in zanana work, i.e. visiting women at their houses, & she might have charge of one or two girl's schools.

I was very much interested in what you wrote, in a recent letter to our Secretary, about deciding things by circular. It entirely accords with our experience. If any serious objection is made to a matter thus brought up I think it should always lie over till the next mission meeting. Occasionally we need circulars, as in the early part of this year, when Bro. Fairbank sent home his children. Or when there is serious & unexpected illness that necessitates a change involving considerable expense.

My darling Ruby will be at Wellesley the coming year, I suppose. I had expected she would go to So. Hadley, but I left the desicion with several friends at home & they chose Wellesley for her. The Lord has wonderfully cared for the dear Child the past two years, giving her a most excellent home, among those who before were strangers.

I hope in my next to write you of more work done, & of more good results at this Station.

With kindest Christian regards

V. Truly Yours

C. Harding.

Sholapur. Aug. 7, 1878.
Recd Sept. 11.

XIX

Panchgani Apr. 10. 1879.

My dear Dr. Clark.

I hope you will pardon my apparent remissness in writing to you. For the last eight months I have not had my usual health. The weather at Sholapur has been quite exceptional. We had nearly three times the usual quantity of rain last year, & this produced a kind of intermittent fever, which very few escaped. Every one in our family had a time of it & most of us had many attacks. I was able to keep along with the most important work, but much of my Correspondence had to be omitted.

We toured in December near to Sholapur & were enabled in some measure to utilize the influence we had gained over the people during the famine. In January also we went out but both times we were compelled to return earlier than we had intended to Sholapur on account of sickness. We succeeded however in awakening some interest in two villages, one six & the other nine miles from Sholapur. & after

some delay a christian worker was establishe
in each village. A good number in both
places are interested in the truth & there is
reason to hope for fruit there unto Christ
before long.

I had intended to go to the Mogalai in Febru
but in the early part of the month was prevente
by my own ill health, & after that Mrs. Hardi
was too ill to be left alone; & finally we
were compelled to leave all & come to this
health retreat. It was a sore trial th
I could not visit the Watwad region, & th
more so because the christians there a
now having their third year of famine
Two years the crops failed for want of
rain, & this year the rats have destroyed
nearly all the crops, so that the pressure
of famine still rests upon the people.
Just now the christians there seem to be i
greater trouble than at any previous t
& more than half of them have been com
pelled to leave their homes to earn thei
bread elsewhere, & those who remain are of
at their wits end to obtain the bare nece
sities of life. In all this prolonged tria

most of the christians have remained steadfast in the faith. ~~yet~~ A few have been detected in the sin of stealing; but I have heard of no one who has actually apostatized.

In the region of Sholapur there is more interest than we have ever before seen. though the higher classes do not share in this. The calamities of the past three years, seem only to harden the hearts of the Brahmins & increase their opposition to the truth. Many however among the lower ~~classes~~ castes seem disposed in their extremity, to look to Him who alone can help them. We shall do what we can to foster this spirit.

We came to this place on the 6th of March & our feverish tendencies clung to us for nearly a month after that; so that we began to fear that an early return to America might be necessary. But during the last week both Mrs. Harding & myself have become much better, & as we are to be here two months longer, we hope to gain strength enough to carry us on at least another year or two, at Sholapur. It would be a great trial to leave the work there just now.

On our way here from Sholapur, we stopped a few days at Satara; &, the day after that scene about which Bro. Bruce wrote you, I had a long talk with Bro. Winsor. I asked him why he had called in Colonel Wabab & a heathen Pundit to hear those questions put to the native christians; but he declined to give any answer, & said it was his own private matter & did not concern any one else. Our conversation continued for nearly four hours, yet apparently with no good result. Bro. Winsor does not seem conscious of any fault in his past conduct or any imperfection of character. During the conversation he denied in the most positive & reckless way, four or five things that have occurred between himself & the mission, & he positively asserted several things which could not have existed, except in his own imagination. I fear his recent trials have made him less conscientious even than before, and yet this may be a defect of the mind more than of the heart. It was easy to see that his position in Satara was most unfortunate for him. Some of his English friends, under an entire misapprehension of the case were advising him what to do, & Brahmins in the city were bringing reports to him, as to what this & that one was saying about him, & Bro. Winsor was weak enough to receive these reports, as true, & to become very much excited over them.

But at Sirur he will be away from all such influence, & will probably settle down into a better state of mind.

We were all rejoiced to get your telegram & the increased appropriations will help us much, yet some of the arrangements made in Jan'y. — in the way of retrenchment will have to stand.

Our last Bills sold at 25 % premium, & the average from Jan. to June will probably be 23 % premium.

With kindest christian love

Very Truly, Yours

C. Harding.

I want to thank you for your kindness to our Ruby. She wrote us of the pleasant visit she had at your house.

Panchgani, April 10, 1879
Rec'd May 19.

Panchgani Apr. 26. 1879.

My dear Dr. Clark.

Three days ago I recd a circular from Mr. Winsor, as follows

"Mahableshwar Apr 22. 1879

"To the members of the American Marathi Mission. Dear Brethren,

Whereas the Mission have in their possession papers which have not yet been presented to me, & which contain misrepresentations against me I therefore respectfully ask the 2nd time that the mission forward these documents to me, & that it be done in six days. I find I have a legal right to them. I have no wish to use this right unless compelled. Will the mission please oblige me by sending these papers within the time specified.

Also whereas a letter from Boston sets forth that my character is taken from me by the Mission, I feel it my sacred duty to defend myself & family from such defamation. I have notified the Prudential Committee of my intentions. First I respectfully ask the mission whether they will please withdraw the misrepresentations they have made against my character. I wait 6 days for your reply. Yours. truly (signed) R. Winsor."

I sat down at once & ~~told~~ wrote him, that I believed all the papers had been sent to him. I told him that we should not be slow in withdrawing misrepresentations if it could be shown that any had been made by us. I also referred to the reference to him in your letter of March 6th & earnestly entreated him to tear up this circular & let it go no further. I returned the circular to him & when writing the letter I had no expectation of writing to you about the matter. But the next day I met Mr. Park who said that Mr. Winsor had just told him that he had recently been to Bombay & obtained the best legal advice, & that he was intending to proceed against us. He showed Mr. Park a paper which he had drawn up. with a Government stamp on it, This paper charges me, with others, with defaming Mr. Winsor's character, & this complaint ~~is~~ was to be laid before the magistrate of Satara in the early part of May. Last night after I had gone to bed two men came from Mahableshwar (11 miles) bringing a letter from Mr. Winsor. He asks that Wells, Park, R.A. Hume & myself meet him on Monday next & besides us he wants to ask two English gentleman "to be present, that they may hear what I have to say". But he adds "If however you will withdraw the following misrepresentations" (& he mentions three things charged against him in the mission letter of last July concerning him & one item in our last letter) "there will be no need of the meeting". Mr. Winsor wanted an immediate & definite reply, but as his letter had given me a sleepless night, I wrote him this morning that I was not well, & as there seemed nothing emergent in the business I would answer his letter in two or three days if I was not sick. There is a daily mail from Mahableshwar here, & he might just as well have sent his letter by mail as to have hired two men to come here last night & disturb ~~turb~~ us all. He does not say who the English gentlemen are, that he is to invite to meet us, & he gives no hint as to the object of the proposed meeting or what he hoped to accomplish by it. And even if I could withdraw what he specifies it would settle nothing as I have no authority to act for the mission.

As an excuse for calling in the two English gentlemen, he says, that "no im~~portant~~partial hearing can be had without them, for you told both me & Mrs. Winsor that you would prefer to take native testimony to both hers or mine, & that my appearing before the mission would accomplish nothing — such a forestallment precludes every hope of a proper settlement in any other way than I now propose". This statement is utterly false, & I am amazed that he can make it, & yet he made a statement to me last month about Dr. Bissell which was just as bad & as false. He said that

Dr. Bissell, in telling him of the result of our mission action last July said, "We've dismissed you & you must go home". Of course such statements as these, if they were believed, would gain sympathy for Mr. Winsor & be greatly to our prejudice among those who do not know us personally.

If Mr. Winsor brings this matter into Court & there is a fair investigation by an unprejudiced Magistrate, the case will collapse very speedily. But if he employs an unscrupulous lawyer, we may be very much annoyed.

Before the letter came last night from Mahableshwar, Mr. R. A. Hume, after consulting with the others here, had determined to go & meet Mr. Winsor today, and after another consultation & several prayers this morning, that he might be helped in his effort, he went to Mahableshwar. Mr. Hume thought that for the sake of his own conscience he would like to make one final effort to bring him to a better mind, & it is possible that he may do some good. But it strikes me, that unless Mr. Winsor gives up entirely the idea of carrying the case into Court, that we may as well have no further Communications with him on this subject.

You mentioned in your letter to Dr. Bissell of Mar. 6th that Mr. Winsor had not answered some of your letters & you were doubtful if he had rec'd them. It has long been his custom not to answer or refer to, letters that in any way censure him.

I am extremely sorry to trouble you with this letter, but as Mr. Winsor seems to have taken a new departure, & has determined to make me bear the brunt of the trial (of course he cannot prosecute the "mission",) it seemed desirable to inform you of the present status.

That he is drifting farther from us & from you, & from the possibility of any reconciliation with us, is very apparent.

I remain ever most truly Yrs

C. Harding.

Recd May 31, 1889

Ad. 24, 1889

Sholapur June 19. 1879.

My dear Dr. Clark.

Your letter of Apr. 7th reached me last month. I thank you for your kind mention of my Julia & Ruby. They have been doing very well the past year & we have much comfort in their frequent letters.

In reference to the Canarese people, we have many in Sholapur, & beginning about twelve miles south & south east of us, nearly all the people speak Canarese. But these people do not seem essentially different from those in our Marathi field. Caste-rules are apparently quite as strong among them & idolatry is just as prevalent. The names of their idols are different in many cases, but the forms of worship seem about the same & the Brahmins seem as influential there as in other parts of the Country. The Basle Missionary Socy of the Evangelical Lutheran Church have a strong Mission in the Canarese Country, began in 1834. Their most northern station is about 100 miles south of Sholapur. I have known many of their missionaries. Most of them seem like excellent earnest Christian men, & they live in a simple economical style. Their success has been similar to ours in the Marathi field, though perhaps somewhat greater numerically. The Life of Samuel Hebich - one of their missionaries gives a good idea of the first 25 yrs of their work.

My last letter of April 26th & one from R. A. Hume, a week later you have I hope received. I felt a good deal troubled at Bro. Winsor's statement about my assertion, that I would take~~ing~~ native testimony in preference to his or Mrs. Winsor's. The idea had never occurred to me until he reported it. & I have only recently learned the foundation on which he based the statement. In our long talk at Satara he said much about native testimony against him, that we had taken, & I tried to show him that our opinions had been formed, in a great measure irrespective of native testimony, Still he returned again & again to the same point & finally he asked me a question to the following effect "If we should deny all that the natives have said would you still hold to your opinions"? & I replied, yes. But I regarded both his question & my answer as essentially qualified by what had been previously said. Bro. Winsor's statement against me, has I believe nothing more than this for its foundation. One prominent cause of trouble with Bro Winsor is that he fails to express his own ideas clearly & that he fails to understand fully what others say or write to him; & there is little hope of improvement in this respect.

I ought to write you something in regard to Miss. Ogden & her work. We hope to decide in a few days upon a suitable site for a dispensary. I doubt if we shall need Rs 3.000 but the cost of the land may bring it up to that. I presume she will remain in the country several yrs longer though she often speaks of going to America soon. & she is rather fitful & changeable in regard to her plans & work. She has been a real help to us in Sholapur in many ways. & I should be very sorry to have her leave. You will notice the action of the mission in regard to the increase of Miss. Ogden's salary. I am sorry she asked for more. for I think Rs80. per month is ample for either a single man or woman. However if she insists upon it. it will be the best way to grant it. I think.- I have not yet seen just the right time to talk with her about it. but hope to get such a time before long. & if I accomplish anything I will report to you.

The Brethren in Bombay have asked us to vote an increase to their salary. for four or five successive mission meetings. & this time we have yielded. as it seemed a necessity. We also acted on what seemed a permission from you. & voted # (virtually) to take our personal allowances for the current year in pounds sterling.- Five or six of us seemed to need this. - the others if they draw it. will expend it in enlarging their work. The Brethren preferred to do this rather than present a deficiency bill at the close of the year.

We returned from Panchgani six days ago, & are all in our usual health now, & I hope to escape a return of fever.

There is much more distress in this region than I expected to find. Multitudes are literally dying of starvation. It is worse in this part of the country than it was last year at this time, though there is a fair prospect of a ~~fruit~~ harvest three months hence.

Bro Gates is coming nicely into the work & is in every way a most excellent & reliable man. There is interest in his Western field, rather more than in mine to the East. His field has been worked longer than mine — I remain with kindest Christian love Very truly Yours

C. Harding

Sholapur India

Sheldon
June 19. 1879

Sholapur June 26. 1879.

My dear Dr. Clark

In writing you last week I intended to speak of Mr. & Mrs. Atkinson's return, as you intimated in your letter to R. A. Hume that you would like an expression of opinion. I know the Atkinsons rather intimately & saw both his strong & weak points. Atkinson began his work at Wadali with the determination to make the christians more independent. He tried to have the children in school, get books, slates &c for themselves. They had not been accustomed to this, & neglected to do it. So that when Fairbank returned he says he did not find a whole slate in any school in his district, & he found the schools in a dilapidated state. I presume F. will give you his own impressions, but I have never thought that A. showed a serious error in judgment there, only the change may have been too radical & rapid. Considering that he was in an old field.

Coming to Sholapur he erred if at all, on the score of giving too much help, & this had the appearance of fickleness. Also in some cases with the native assistants he seemed unwisely indulgent & in one or two cases unjustly severe. But very likely things as bad as these might be said about most of us who are here now, & if a reliable Doctor approves of his return to India I should be very glad to see him back, & I believe he would be a real help to us. His heart is in the work - no one doubts his sincere piety & he had good abilities; & Mrs. Atkinson is in all respects a most estimable woman, - a judicious loving help-meet for him. My chief anxiety would be as to his health. His digestive system is not good - he is troubled at times with obstinate constipation, & perhaps as a consequence of this, he has throat & catarrhal difficulties. But if he could come with a fair prospect of tolerable health even for four or five years I would say let him come.—

You have probably heard that Mrs. Wells now enjoys pretty good health. She is not robust, but is able to do much work, & enjoys the work as much as her husband does. During her years of weakness we hardly knew her real worth & excellence of character.

It is about 20 days since we left Panchgani, & Mrs. Harding & I have as yet no signs of returning fever, so we hope for a respite from this disease which troubled us so much last year.

There is still great distress among the people, & this affects our work in various ways. It is I fear demoralizing, among some of our Christians. Even those who are not very badly off, make the hard times an excuse for giving nothing now, & in regard to self-support I doubt if we have made any progress the last three years.

We are glad to see the Herald for June which came today. That periodical was always good, but probably it never was better than it is this year. — In christian love

Ever truly yours

C. Harding

Sholapur, June 26. '79

Rec'd Aug. 4.

Sholapur Aug. 12. 1879.

My dear Dr. Clark

You will be surprised to learn that Miss. Ogden is on her way to America She sailed yesterday I suppose & will probably reach New York about the end of Sepr I send to you herewith, at her request, her letter to the Mission, with two certificates from a Doctor in Poona, in regard to her case, The question of her returning soon to America has been an open one with her for a year or more, You have I think understood this & to her going now without any formal permission from the Committee will not I hope be regarded as very much out of the way. The certificate from Dr. Sexton is rather vague as you will see, & several physicians who have seen it, & who are acquainted with Miss. Ogden, do not think it amounts to much. It seems to us here, that her health is about the same now, that it has been for the last two years. She has from the first suffered more or less from mental depression, & her illness has I think been caused chiefly by her loneliness. Notwithstanding these certificates from Dr. Sexton, she spoke freely to the people here, of her returning to India after six months or a year, & I presume she will wish to return after a time. Probably most if not all our missionaries would vote for her return, provided a good christian lady could come to live & work with her. But I do not think she or any other lady should come alone unless it be the case of a daughter coming back to her parents or something of that kind.

Miss. Ogden possesses some very excellent traits for a medical worker in this country. She is genial & very kind, she has a prompt & confident way, which is very taking with the natives, & she has a womanly intuition which is often very quick to detect symptoms & suggest remedies. We personally feel under great obligations to her for her kindness to us & from the first our relations with her have been cordial & pleasant.

She had one tendency which I may as well mention to you. She is a good deal given to exaggeration, especially when speaking of herself or her work. I cannot say how much of moral responsibility there may be in connection with this habit. The tendency probably ante dates her coming to India. A good illustration of this habit occurs in her letter published in the July Herald. She says she devotes one day in the week to the near villages, going out in the morning with a servant to carry the medicines & spending the day. When we were in tents last Decr six miles from Sholapur, she came twice & spent most of the day with us, & she gave medicines there to a few sick people who came to the tent, & this I believe is the extent of her village work. Very likely she had thought of going out as is stated, but without a knowledge of the language it would be comparatively useless for her to attempt it, & otherwise she is not at all equal to that style of work. Several other statements in the letters are nearly as wide of the mark as this. Of course such representations give an exaggerated idea of the amount of work done. With occasional exceptions of a day or two, the amount of work done by Miss. Ogden has been small, the past year, but it has been important work, for it widens the sphere of labor for others. She ~~to~~ is not able to use the language & is not likely to acquire it, though if a lady should come out with her & get the language well, it would place Miss Ogden in a better position to study it.

In case Miss. Ogden does not return we here at Sholapur, are anxious that two other ladies should be sent out - one a medical lady, in order to carry forward this branch of the work. We shall probably have a dispensary built before the close of the year - a part of it to be used for the present for a girl's school & a part for Miss. Ogden's assistant & his work. Mr Gates & I will soon send a proposition to the mission in regard to this, & when it has gone the rounds here, I will send it to you.

There is a good opening here for this kind of work, & a good beginning has been made. I should be very sorry to see it end now.

We are all in much better health than we were some months ago, but I am not likely to be really well & strong until I have had a year or two in America; & unless some others break down before, I shall probably ask to go home the early part of next year. Mr. Park really needs a change & Dr. Bissell has been far from well of late but is better now. The work here at Sholapur is altogether too much for Mr. Gates alone, especially now that our native pastor has gone to the Nagar Church leaving us without any. There is considerable interest in the villages about Sholapur, & one missionary would have quite enough to do in looking after this.

In Christian affection I remain
as ever truly yours
C. Harding.

Mrs. Harding sends very kind regards to Mrs. Clark.

Sholapur. Aug. 12. 1879.
Recd Sept. 22.

Bombay Nov 12th 1879

This is to certify that I have been in the family of the Rev. Mr Harding of the American Marathi Mission a good deal for the past few months and have had occasion to watch him carefully during the repeated attacks of fever to which he has been so subject of late, and have also had occasion to prescribe for him at such times. After some experience in examining into his case I give it as my unhesitating opinion that his health has been very much broken down of late by so exhausting a sickness, and I am convinced that nothing but a complete change to his native Country can break up this feverish tendency of his, Aside from his own health, that of his family is also so poor that, a change to a colder climate would undoubtedly be very beneficial for each and every member of it.

Wm O Ballantine

Sholapûr Nov. 12. 1879.

My dear Dr. Clark.

At our recent meeting at Ahmednagar. the mission approved of my writing to you. asking that two single ladies (one a medical lady) may be sent to Sholapûr to continue the work begun by Miss. Ogden. I believe the mission was unanimous in its vote to build a dispensary here at once, & nearly all voted to ask for two ladies as above. We are all of the opinion that two should be sent to-gether, & not one alone; & it is of course important that the two should know each other well, before leaving America so as to insure their working happily together. I think both the ladies should expect to learn the language, & those should be sent who would probably be able to learn it. The medical lady might do pretty well; if she had only a colloquial knowledge of the Marathi, but the other lady would need to know the language well, in order to do her work pleasantly & efficiently. Almost any lady who has had the mental discipline & habits of study that our better schools now give, & who had no marked peculiarity in the pronunciation of English, ought to be able to learn the Marathi. As far as we can now judge, Sholapur offers an excellent field of labor for two such ladies working together. The one would naturally spend most of her strength in medical work, though if she had a heart for it, she would find many opportunities incidentally for doing good to the soul as well as the body. The other lady would at the outset naturally work in the track of the first, though gradually her sphere of labor might become to a considerable extent independent of the medical work. How much she might do in the way of teaching or superintending girls' schools would depend mostly upon her own taste

+ tact, in that direction. I do earnestly hope that two suitable ladies may soon be found to take up this work. Mr. & Mrs. Gates are in in full sympathy with this plan.

You will notice that the Mission approved of my asking permission to visit America with my family the early part of next year. I would prefer to stay on some time longer, but my strength was so reduced by the protracted fever of last year, that I am not likely to be well & strong again without a change to America. Besides there is some risk, as several physicians have told me, in working on here in my present reduced state. So I shall be very thankful if you will kindly ask permission for me to go to America next year. We shall probably wish to start about the 1st of April unless compelled to go earlier. ~~I~~ hope to spend at least two months of the intervening time, in work among the villages. The prospects in this region are more hopeful than ever before. In the city & in some of the surrounding villages the people now treat us with a friendly confidence, where for many years we have seen only distrust & opposition.

We are very thankful to know that Mr. & Mrs. Smith are so soon to join our mission. They will have a warm welcome.

With kindest Christian love
Ever truly yours
C. Harding

P.S. For forms sake I enclose a certificate from Dr. Ballantine. I think he makes out too strong a case. For most of the time I feel pretty well, only if I chance to go a little beyond my strength, the fever is sure to retaliate, & I am nearly useless for several days. — I dread to leave all this work on Bro. Gates's shoulders, though he is doing admirably & is in all respects a most excellent man.

Sholapoor, Nov. 22, 1879.
Rec'd Dec. 19.

Sholapur Feb. 27. 1880.

My dear Dr. Clark

Bro. Gates & I have recently made a tour to the christians in the Moogalai at Watwad & have ordained a pastor over that Church.
Watwad is 60 miles from Sholapur by the shortest route & considerably more than that by the better road that we usually take. The distance is so great & the traveling so bad most of the year that we are able to make only an occasional visit thither, & we have had it in mind for several years to ordain a pastor over the Church, so that the christian ordinances might be administered among them, & that the church, now of nearly 50 members – might realize more fully its responsibility to Christ. On account of the famine we have deferred action for sometime, but this year it seemed best to carry out the plan.

I visited the church in November &–

suggested the necessity of their having a pastor & if possible one from among their own number. All seemed to approve the idea, & old Mesoba, the first Convert, was by general Consent regarded as the most suitable man." I told them to think of the subject & pray over it, & after two or three months we would Come & ordain him, if it seemed best. Accordingly on a recent tour Bro. Gates & I spent a few days with them, & during a most interesting Sabbath Mesoba was ordained. As yet the christians have built no place of worship. In the morning Bro. Gates preached to an interested audience under the shelter of a wide spreading tree. In the afternoon at the usual place of worship in front of Mesoba's house, another sermon was preached, & then followed the ordination services. After this we had the Communion at which the newly elected pastor assisted. And we proved then, as often before, that the presence of Christ could be fully realized, even in the absence of all those beautiful surroundings which are so common in our western churches. We took the bread & the fruit of the vine, & thus in fellowship with "the holy Church throughout all the world", we remembered Him. A wedding ceremony in the evening, in the light of a full moon, closed the exercises of this day.

"I should say a word in regard to Mesoba.)" He is an intelligent man & has long been able to read, but he has never been to school. He sustains an unblemished character, & in the matter of faith he comes nearer to my ideal of ancient Abraham, than any one I have previously known. No one questions his uprightness & sincerity. And this is all the more striking because, until his conversion, he was notorious for wickedness. He has a tall muscular frame & for many years he was a robber suggested the necessity of their having a pastor & if possible one from among their own number. All seemed to approve the idea, & old Mesoba, the first Convert, was by general Consent regarded as the most suitable man. I told them to think of the subject & pray over it, & after two or three months we would Come & ordain him, if it seemed best. Accordingly on a recent tour Bro. Gates & I spent a few days with them, & during a most interesting Sabbath Mesoba was ordained. As yet the christians have built no place of worship. In the morning Bro. Gates preached to an interested audience under the shelter of a wide spreading tree. In the afternoon at the usual place of worship in front of Mesoba's house, another sermon was preached, & then followed the ordination services. After this we had the Communion at which the newly elected pastor assisted. And we proved them, as often before, that the presence of Christ could be fully realized, even in the absence of all those beautiful surroundings which are so common in our western churches. We took the bread & the fruit of the vine, & thus in fellowship with "the holy Church throughout all the world", we remembered Him. A wedding ceremony in the evening, in the light of a full moon, closed the exercises of this day.

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& at times a leader of a band of robbers. When the English first obtained influence in that region, some twenty five years ago, he was apprehended & imprisoned for three years. Since then he has had a varied experience, & when, six years ago, he first heard of Christ, it was evident that the Holy Spirit had been preparing him for the truth, & he seems to have accepted it at once. Since his conversion he has been a careful student of the Bible & he has a good number of Christian hymns treasured in his memory. He has very little knowledge of books beyond the Bible & hymn book. Nearly seventy years old, his strength is diminishing, & his bodily eyes are growing dim, but his spiritual strength is renewed day by day & his spiritual sight is clear as that of an angel. It was this dear old man that we ordained to the ministry, with prayer & the laying on of hands.

This is the first instance in our Mission, of ordaining a man without any special training. But the circumstances are peculiar. The work in that region, has from the first been more purely indigenous, than in any other part of our Mission. Sunday services have been kept up among themselves, & those who could read have taught others to read; & the principle "Let him that heareth say Come" is practically recognized. The ordaining one of their own number now, is but the natural development of the work among them thus far. Masoba may not be able to continue in this position many years & when a change is made it will very likely be advisable for some one trained in our Theol. Seminary, to take his place; & so before long I hope the Christians will have better facilities for education than at present, and a house of worship will also be needed before long.

We now expect to leave Bombay March 24. & possibly we shall be in America by the 10th of May.

Your favor of Dec. 24th came duly to hand. Thank you for the information about the Atlantic Steamers. We shall probably take one of the Inman Line of Steamers, though if we can go as cheaply to Boston I would prefer to land there. We have a good Steamer to Liverpool – the "Rydal Hall," & I have engaged passage at a very reasonable rate. Rs 2750. for our party of twelve.

Mrs. Harding joins me in christian love to you. We are all as usual. Mrs. R. A. Hume is slowly improving.

Ever truly Yours

C. Harding.

Sholapur. Feb. 23, 1880.
Recd Mar. 29.

Liverpool Apr. 26. 1880.
Monday.

My dear Dr. Clark.

We landed here from our steamer on the 19th inst. The first week of the voyage several children on board were taken with measles. - Two weeks later one of ours (Mary Fairbank) was taken, & soon after landing, six more of ours were taken down. Coming to a climate so much colder than India, we find considerable danger attending the disease. Last Friday & Saturday we had much anxiety for Lizzie Fairbank. She is better now, but ~~&~~ the doctor told us this morning, that our Mary was likely to have just such a time as Lizzie F. had had. It is congestion of the lungs. But the doctor is a very skillful man & thinks with the good care we are giving the children there is no great danger. There was some difficulty in getting good lodgings but Green & Whinery obtained a comfortable place for us. It is impossible to say how long we shall be ~~ott~~ detained here, but we shall leave as soon as it is safe for us, & for others. Of course we should not be allowed to go on board a steamer so long as there was danger from infection. Mrs. H. & I are taxed to the utmost in the care of the children, but have hitherto been kept from sickness. All the children have now had the measles except the baby, & it is possible that she may escape. If she does, we may be able to start for America somewhere from the 10th to the 15th of May. We feel that the Lord is ordering all this, otherwise we should greatly regret the delay & the extra expense thus incurred. The latest news from India is that Mrs. R. A. Hume was rapidly improving. As our stay here ~~was~~ is entirely unexpected, we shall have to wait for further news from America & from India until we get home.

Mr. Whinery tells me that some of the Warren Line of Steamers are very good & it is possible that we may sail direct to Boston. But I have made no inquiries as yet, both on account of inability to go out much, & because the time when we can go is so uncertain.

I will D.V. write you again when we have decided about going. We expect to stop temporarily at Mrs. Walkers & for for this reason as well as for many others it would be more convenient for us, to land at Boston.

With kindest Christian Love

Very truly Yours.

C. Harding.

Rec'd May 10

Liverpool May 10. 1880

My dear Dr. Clark:

The Doctor has given us permission to go next Wednesday the 12th inst. & I have arranged to take the "Parthia" of the Cunard Line that sails on that day for Boston. The agents here are giving us good accommodations at £12 for each fare & the three youngest children go free. So that it will be a little cheaper for us than the Inman Line would be landing us at New York — And we also avoid much trouble to our large party of children by landing at Boston. If we have a smoothe passage we shall probably be in Boston Saturday P.M. the 22nd but we may not get there before Sunday. Perhaps Mr. Hutchins will kindly help us at the landing. The sick children are all doing well only several of them are still weak, but I think it is safe for us to proceed on our journey. We are very

thankful that we are able to go a
an unbroken number.
With kindest Christian love from
us both Ever most truly Yours
C. Harding.

Rev. C. Harding

Auburndale July 15th 1880

R

My dear Dr. Clark

Since reading the minutes of our Marathi Mission at your room last week, I have seen another Copy, & have looked it over more carefully.

I think Resolution No 10. is unnecessary & on the whole unwise. A gratuity of one months pay on commencing service & of another gratuity at the time of marriage would hardly be thought of in any other mission in our part of India & much less would those entering Government service expect such favors. Our young men can easily manage about their board when they begin service, & in ordinary times they could make the pay of two months last them three months. & not suffer at all.

And in regard to marriage Expenses, young men & young women too. can & ought to save something for that time; & it is a proper thing for relatives to give some assistance. The tendency of the rule will be to make the natives even more dependent on us than they are now. If we have such a rule, it will be difficult to discriminate. All will think they need the assistance, & will try to get it from the mission.

I am afraid the Brethren are planning to put too much on the new premises at Byculla. There is first the Mission House. for one family & also for two single ladies who would keep house by themselves. Then a school house, & a dispensary-

& of course servants houses & stabling for two or three horses & perhaps two or three houses for assistants or bible women. — There will be of necessity a good deal of noise in such a yard, & also some conflicting interest. If it were possible I should think it would be better for the single ladies to live in a house by themselves. & perhaps room enough might be found in this one yard for a separate house. But even that would not take them away from the noise of the yard & the school &c. ——

The meeting yesterday was very enjoyable & very profitable. I hope the

Doctor for Bike will soon
be found.

My brother is going to Sarato
tomorrow & offers to pay my
expenses if I will go wit
him, so I start to-night to
be gone two or three week
We are all as usual

am Most truly Yr

C. Harding.

Rev. A. Hagen
368 – 428.

Bombay, Nov. 9th 1871

My dear Dr Clark,

I hereby apply for a grant to be made, for the year 1872, to my daughter Mary, 17 years old, — according to the rules of the Board — My daughter, Fanny, is now past the age of 18, but she is studying at the Seminary, South Hadley, and if a grant could be made to her we should esteem it a special favor. At present both our daughters are at that Seminary — The amount granted may be sent, as heretofore, to my sister, Mrs Wm. H. Stoddard, Northampton.

The minutes of our recent meeting will tell you that changes are the "order of the day" with us. Mr Park expects to remove to Sholapur the present week, Mr Winsor to remove to Ahmedr. next week. The other changes, Mr Atkinson & Mr Bruce will probably not take place till January. Mr Wood is on his way to Satara now, & Mrs Hazen will join me here next week. There is much that is sad in these breakings up, but we trust the Master has guided to the various decisions. We are all pretty well. My hand does not allow of much writing on my part. With kindest regards, Yours &c A. Hazen

Bombay, Nov. 9. 1871.

Rec'd Dec. 14.

Ack.^d Jan. 24. 1872

Grant made by the P. C. Dec. 19/71
Do. remitted by L.S.W. Tr. " 21/ "

Rev. N. G. Clark D.D.
Sec.

Bombay Feb 12. 1872.

My dear Dr Clark,

Yours of Jan. 2d was received 2d inst. Thanks for your words of sympathy & encouragement. I cannot say that we yet see why this very afflictive event was permitted, and, in the way that it came, but we know that our Father makes no mistakes & that it is among the "all-things" for our good.

I am much obliged for the grant to our daughters. I learn from Mr Worcester's letter, that the special grant to the elder was regarded as an exceptional grant. I was under an impression that the Com. usually made some grant to the children of missionaries, even after the age of 18, in case they were pursuing a course of study. The Com. granted my son $50. the year after he was 18, and in applying for a grant for my daughter, for ~~the~~ present year, I had that fact in mind. I did not intend, in applying for a grant, to ask for the same sum as is granted under the rules. but I felt that any sum would be gratefully received. A special necessity exists in the case of my daughter, as she has not, so far, formed a home among friends, who can assist her. Add to this the expectation I have of myself returning to America, & I trust the doubts & hesitations of the Committee, in respect to "a" grant, will vanish.

Please thank Mr Worcester on my account for his letter of Dec. 6. I suppose the expression of "regret" at my proposed return to America, is *official* language. I should be sorry to go, if going *is* a matter of "regret". But I have already stayed *three* years longer than was expected, when we came out & I have had the decided expression of physicians for more than *two* years, that I was ~~running~~ taking a great risk to stay on here. I have been very anxious to complete the new Edition of the Marathi Bible. It is now all in type & I suppose in a few days more my work of reading the proofs will be completed. — As the season gets on the necessity for my speedy getting away is more & more apparent. At the present time any *little* extra effort brings on pain in the head, & I have felt serious fears of permanent injury to the brain. I hope to be relieved from these symptoms after a few weeks of entire *rest*. Were not the case so plain I *might* regret going at a time when the Woods & Bruces both think they must also go. Each case must be decided by itself.

I am expecting to sail for Malta in the *Orlando*. before the end of the present month, & shall hope to reach the States before the end of April.

I have today seen your letter to Mr Bissell, of Dec. 20th

With kindest regards, & many thanks

Mrs Hazen is in her usual health.

Yours &c

A. Hazen

Bombay, Feb. 12, 1872.
Rec'd. March 16.

Northampton, Apr. 26th. 72

My dear Dr. Clark

Thanks for your letter received yesterday.

I shall try to be present at the meeting Monday Eve'g. & if Mrs Hazen feels able she will go with me. Our *present* *plan* is to spend the Sabbath in *Worcester*. & so I shall hope to see you on Monday, & get my further directions.

Our children are here with us. & we are very happy.

Hoping to see you soon.

Yours Ever

A. Hazen

to those officially expected to be present; and then allow all others who wish to be present to arrange for themselves? Is it worth the while for the General meeting to be so much of a *mass* meeting? I write this to *you* as I know the matter has been brought up at New Haven, & that *that* Com. will make its invitation "universal" unless a hint comes from the Prud Com. Would *any*, whose presence is desirable, be *hindered* from coming, if the invitation were restricted? I do not know how much the matter has been considered & discussed of late years, & it may be entirely unnecessary for me to write this. If so pray excuse the trouble. *I* do not need that you *reply* to me.

I enclose a couple of notices for the proper parties.

Mrs Hazen is still at Somers Ct. I go to spend the Sabbath with *Austin* at Jericho.

With kindest regards Ever yours

A Hazen

Hartford Vt June 15th 1872

My dear Clark

On conversing with Prof Silman at New Haven I formed a perfectly satisfactory arrangement for my son to pursue his *next* years course of study. On coming here I find my son enters heartily into the plan so that if I can find proper apartments I shall consider it settled that we go there to New Haven from about Sept 1st. I trust I may succeed & that we may find a residence there pleasant & profitable *to us all*.

Query, Would it not be advisable for the Prud. Com. to intimate to the N. Haven Com. of arrangements for the Annual meeting that they *do not* make a *general* invitation, for "all comers" to partake of the hospitality of the city during the meeting but that the invitation to "free quarters" be *restricted*.

Rev. A. Hazen
Hartford, June 15. 1872
Rec'd June 17.

A. Hazen

New Haven Mar 10th 73

Dear Bro

Physically unable to write out a reply to yours of the 6th I beg to return the same.

Is it certain that "society action", such as your letter seems to contemplate is the best, in all the cases you refer to?

I wd suggest a caution about comparisons which may be reduced to the form, "America has snow, India has none, therefore America is a better country than India"

Yours &c

A. Hazen.

New Haven, Mar. 11. 1875

My dear Dr Clark.

The time is near when it will be necessary for me to decide upon a course of life for the summer, or, for the year to come. The house we live in is up for sale & the owner expects us to leave May 1st. We can probably secure other quarters in this vicinity at about the same rent as I have paid, so that there is no need of our leaving New Haven, even if we leave this house.

But perhaps you, or Mr Treat, may have some plans for me, which should be considered in the case. If I am to be employed in speaking for the Board in S. New England, or N.Y.

this is perhaps a convenient centre. The Dist. Sec. of the Bible Soc. who has been living in Hartford told me the other day that he thought of removing here. If there is no reason for going elsewhere we may as well stay on in this city.

My son is now acting as assistant to the Prof. of drawing in the S. Scientific School.

Our residence here, the past few months, has been attended with much spiritual benefit to our children & has been a time of happiness to us all. But our chief happiness is in going where, & doing what, our Lord would have us.

I have thought it might be best for me to go to Boston & consult with yourself & Mr Treat, but perhaps there is no need of this. I should be very glad to see you all, & to get hold of your recent account from our mission.

My own health is improving. I can speak without weariness & have made several addresses of late; but I am soon used up if I attempt writing.

Br. Noyes was in town yesterday looking at rooms for his family to occupy, as he prefers to have them in the city rather than at W. Haven. & I rather think he is wise in this.

I shall be glad to hear from you if you think there is occasion for writing.

With much love

Yours Em

A. Hazen.

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28 Ward St.
New Haven, Mar. 29. 1873

My dear Dr Clark,

Your letter of the 14th was duly received. I did not suppose it required an immediate answer, & so I have delayed writing.

I do not understand from your letter, that you propose to make any change in the grant made me, before the close of the year for which I supposed the grant was made.

I am grateful to the committee for their liberal grant which has permitted us to spend these months together as a united family; and I leave the amount, which the com. may grant me at any future time, entirely & willingly, to their discretion

I have no anxiety about the matter. I feel confident that my wants will all be supplied.

I presume that I shall not need to be at any expense (or if "any," not much) for my son, in future. If my daughters, or either one of them, should go back to S. Hadley for next year I suppose the expense would be, at least, as much as it would be living with us. Considerations of health may interfere with their return. Still, I do not suppose the Com. will make a grant with reference to them.

Being at Middletown last week I consulted Dr Shaw in regard to my state of health. He thinks I am really overcoming the disease, but his opinion is that another year will be necessary before I can feel as well as formerly. The Dr thought that public speaking, if not too much attempted, was calculated to supply a needed stimulus to the brain.

Mrs Hazen is as well as usual & unites with me in kindest regards

Yours very truly

A. Hazen

Rev. Allen Hazen

New Haven, Mar. 29, 1873.

Rec'd Mar. 31.

ar ap. 4

Rev. A. Hazen

New Haven, Apr. 17. 1873.

Rec'd Apr. 18.

New Haven, April 17th 1873

My dear Clark

In accordance with our understanding I met Prof. Seelye, but there is little that I can report to you regarding our interview.

He expresses much annoyance that anything has been published about his labors in Bombay, as he fears that inferences will be drawn, that are not warranted by the facts. So far as regards direct results very little is as yet seen, perhaps little is to be hoped for. It is simply a remarkable thing that such numbers of educated natives, Hindus, came to listen to his addresses. Few Parsis came. He said that toward the close of his stay in Bombay more Parsis visited him and there seemed to be an interest awakening in an entirely different class of the community from that to which he had been speaking. He has hopes that a few of these men will go on with the study of the Bible.

I asked if he came across any one who appeared at all fitted to be a leader of any new movement; but he knew no one. He met the Samajists but that movement is apparently dying out. Its influence on the community has been greatly exaggerat

In regard to following up these labors of Prof. S. he said he had suggeste to Bro Harding that Bro Park might work into such a place gradually, if he would turn his attention to it. He would need to study a good deal & th might hope for a gradual influence. Prof. S. assented to my remark, that a ma entirely unconnected with our present missionary force would be more likely to gain an influence over these men. We both thought that if the right man could be found, there would be little difficulty in finding individuals to assume his support. But where shall we find *the man*?

On his way home Prof. S. met in Paris Rev. Henry W. Ballantine, once our missionary in Bombay & was much pleased with him. I think *he* would be a very good man to engage in such a work as is, *perhaps*, opening in Bombay & other cities. There would be some things in the way. Mr. B. was expecting to remain in Paris about two months.

We shall need to be content with 'hasting slowly' in this direction. Perhaps indirect efforts by our present missionaries & native pastors *may* accomplish something. The Lord may soon raise up a leader among the Hindus themselves. We may well be content to have the work taken out of our hands.

Prof. S. speaks highly of the Methodist brethren & their labors. He had not heard that they were thinking of placing a man at Ahmednuggur, as you spoke of. I think there must be some mistake in regard to it.

The Prof. has come back, to all appearance, in fine health with full beard & bronzed cheeks. I was very glad to be permitted to greet him directly upon his arrival in Mass. & within a day of his landing in N. Y.

With kindest regards
Yours &c
A. Hazen

P.S.

In regard to your inquiry about
person to go to Dr Sweetser's, it
oes not seem best, at present, for
ither of our daughters to go. The
ounger one needs to attend school
or some time yet. The elder has
ot strong eyes, suffers from them at
imes.

I told you about the telegram to
Mrs S. Wells Williams _ She left here
Last Monday with her daughter. I
ear that Mrs W. on farther reflection,
hought that the telegram did not
cessarily imply illness. The Dr
ishes help in getting his printing
rk completed. Mr Low, U.S. Minister
s coming home & Dr W. will have more
ublic work to do.

A.H.

New Haven, Ct. June 11, 1875

My dear Dr Anderson,

The agents employed by the S.P.G. or, perhaps I should say, by the Bishop of Bombay, at Ahmednuggur are, ¹ a native preacher named Shewakrao, & ² a clergyman named Williams.

Shewakrao is the son of one of the earlier converts of the American Mission. He was educated under Mr Abbott mainly, previous to Mr A's return to this country. When Mr A went back to India in 1857 he found employment for S. & at length placed him at Wambori, 10 miles N. of Ahmedn. & about the same distance S.E. from Rahuri, Mr A's station. S. is a shrewd man. After a time trouble arose between S. & some Hindus, Mr A. investigated the matter & came to the conclusion that S. was in the right, & so sustained him. The matter did not come before the mission till about 1867 (?) This was after the death of Mr Ballantine, but I was informed that Mr B. was fully persuaded that S. was ~~[illegible]~~ a man whom it was not proper for the Mission to employ. You will readily understand the reasons which would lead Mr B. to keep his peace. & *not* push the question. I think it was in 1867 after Rev. Ramkrishnapunt had become acting pastor of the church at Wambori, that the case came up. R. found that matters affecting the Christian character of Shewak had never been investigated by the church. Under his lead the church (of which S. was a member) began the investigation. After definite charges were brought up the church requested Rev. Vishnupunt & Rev. Kassimbhai to sit as a committee & present the case. With the approval of the mission *they* undertook the examination. Thus our *three* able pastors were really the judges in the case. They knowing native character *fully* were better qualified to sift the evidence than were the missionaries. After they had concluded their work the mission in full session, heard the record which they kept, read out. We also listened to all which Shewak had to say. & all that Mr Abbott wished to say, in explanation. After full consideration it was voted. Mr Abbott only dissenting, that Shewakram be dismissed from the service of the mission for unchristian conduct. The mission was not called upon to decide fully in regard to the truth, or otherwise, of the charges in detail. The "scandal" was such that we could not retain him in employment. The church, after considering the report of this com. excommunicated him. The ecclesiastical "Union" had previously voted him a license, & now withdrew the license. Mr Abbott gave him a 'paper' stating in substance that he had been disciplined in consequence of "certain rumors", & recommending him for employment as an 'able preacher.' (You will find the document on record, if you wish to look it up, at the Rooms.)

In 1869 the Church at Bombay received Shiwakrao to fellowship again. I suppose it was on a new profession of faith. The action was not unanimous. Afterward he got a paper from Vishnupant, acting pastor at Bombay, at the time, & applied to Rev. Mr Taylor of the Soc. Prop. Gospel, who took his children into school & after a time gave him some employment. I think he afterwards applied to the Bishop for confirmation, & thus became a member of the church. In Sept (?) 1871 the Bishop sent him to Ahmednuggur, to begin the operations of the church at that station.

Before this time the English chaplain at Ahmednuggur had employed, from funds at his disposal, a young man, graduate of the Normal school & member of our native church, as a reader & teacher of servants & camp followers, endeavoring by this means to forestall the action of the Bishop & prevent the Committee of the S. P. G. from sending another native preacher to that place, but to no avail.

I have not learned that Shivaklar has as yet drawn away many of our people, but he is a shrewd man, & I think at one time had quite *a following* among the Christians.

2 Mr Williams came to India under the direction of the Com. of the S. P. G. *before* the appointment of the present Bishop of Bombay. He was first sent to Ahmedabad, in Guzarat. There was no missionary in that large city & no English preacher, & this was regarded as a place greatly needing his services. He was here some years, & acquired the Guzarati language, so as to be able to preach in it. He was also highly esteemed for his ministrations in English.

In 1870, while Mr Wilder was absent from Kolapur in this country, the Bishop deemed it best to open a mission at Kolapur, & he wished it to be a strong mission from the start. He accordingly designated Rev. Mr Taylor, the only missionary of that Soc. among the Marathi-speaking people of Bombay, one who was very active & to appearance useful in that city, to go and commence the work in K. With him he associated this Mr Williams, taking him away from his important work at Ahmedabad, & away from the Guzarati-speaking people & sending him 500 miles to the South, to learn a new language. The third man appointed to Kolapur was a native ordained priest, who had formerly been in the service of the Church Miss. Soc., but having become dissatisfied with some of their very proper regulations, had left them & supported himself by secular labor. The Bishop thought that a man who had received ordination ought not to engage in secular matters, & soon found an opportunity for employing him. He was married, first, to a daughter of Ramchandra of Seroor, in our mission, & second, to the widow of Daud, the Mussalman convert, of our mission.

He died after a few months service at Kolapur.

Now, at the close of 1872, when Mr Williams has (probably) made a good beginning of his work in the S. Maratta country, he is again ordered to move. If the necessity of the opening work at Kolapur required (3) three men, one would hardly suppose it could, after these years of labor, be safely entrusted to only one. (I have not heard of any new man having been appointed there, nor of the place of native preacher having been filled.) It seems an instance of entirely gratuitous, unnecessary, interference with our mission's proper work at Ahmednuggur, to send Mr Williams to labor at that station.

Perhaps I have written too much in this letter, but I thought you would like to know these facts. I shall be glad to help you further, if I can, in any way.

This letter has been delayed longer than I intended. I have been spending two weeks since I saw you, among the hills in Litchfield Co.

We are all well as usual.

With kindest regards to Mrs Anderson & yourself

Believe me, most truly yours

A. Hazen

Rec'd Jan 12, 1873

[illegible] Hazen [illegible] in India

New Haven Ct. June 11. 1873

My dear Dr. Clark,

I have, since leaving Boston, regretted that I did not manage so as to see you a longer time, — though I am not aware that there is anything of much importance to be decided.

There are two things which I should like to know about. One is the amount to be granted me for the next year, commencing July 1st. This I readily leave to the decision of the Committee, & I have nothing to say in addition to our conversation at Springfield.

The other is, I should like to attend the meeting of the Board at Minneapolis, next Sept. if it may be allowed. I mention this now, as I may like to make some arrangements

I think I am constantly gaining though it is slowly. Mrs Hazen & our children are well as usual.

With kindest regards

Ever yours

A Hazen.

New Haven. June 13th 1873

My dear Dr Clark

Thanks for yours of yesterday, just received.

The fact that I have two daughters, still in process of their education, will probably seem to you a reason sufficiently "valid" for making a grant in my case, larger than what you make to Mr & Mrs Wood, whose circumstances in other respects may seem to be much like ours.

Do I need to say anything more?

Is silence consent in regard to the attendance upon the meeting at Minneapolis?

With kindest regards

Most truly yours

A. Hazen.

Rev. Allen Hazen.

New Haven, June 13, 1873

Rec'd June 14.

Cochran & wife –
Haskell – & wife
Dr. Bliss –
Dr. Schneider
Mr. Smith – Marsovan
Mr. Walker.
Lindley –

New Haven, June 23d 1875

My dear Dr. Clark

I am afraid you thought me rather "pushing" in asking you *twice*, about the meeting at Minneapolis. The reason was friends were talking of getting up a party for the excursion & I wished to know what I could do in the case. I fully acquiesce in your decision in the case, I cannot *volunteer* to do *any* very "hard" work, but if I continue to improve as I have over the past few weeks, I shall be able to do *something*.

I shall feel a good deal disappointed if I *cannot* arrange to be at the meeting in some way & I trust the way will open for

11. 1873

me to go without expense to the Board. In that case I should like so much "official" connection with the Board as to entitle me to free entertainment, at least.

From a little notice in the paper this morning I should think there is a prospect that there will be *some* reduction from full fare at any rate. Perhaps you *may* be able to learn something about it from Gov. J. G. Smith of St. Albans, if you meet him at the Alumni meeting at Burlington.

We are all pretty well, & with thanks for your letter of a week ago

Yours Ever

A. Hazen.

New Haven, July 18. 1875.

My dear Dr Clark,

I received yours of the 16th yesterday, and at once attended to the matter. I called first on Prof. Lyman, but he was not in. I then called on Prof. Brush. Mr Curtis has been in his department though not directly under his instruction except for a short time. Mr Allen, who has been Mr. C's special instructor is now absent in Pa.

Prof Brush speaks highly of Mr C's abilities, and says his progress in study has been satisfactory in the circumstances. When he came here he seemed to lack somewhat the genuine scholarly spirit. In this respect there has been improvement, & probably the defect, to start with, has been ~~[illegible]~~ the consequence of Western manner, or, owing to his Western training. The question as to his going on further in study would naturally be decided in view of what is wanted of him, in the future. As a teacher of Science in any Missionary Institution he probably has the needed acquirements already. If he goes on he would be likely to enter some other department, perhaps the zoological & natural History laboratory. Prof B. said he could not judge of the prospect of his success as a teacher in Science. They have had no chance to test him in that capacity.

In our free talk Prof B. intimated that Mr. C. showed a desire for an "encyclopedic" kind of training & acquisition, ~~and the~~ question would arise, to what use, on the mission field, could such attainments be put? Is he training for the mission work, or for himself?

I had a talk with Mr. C. a few weeks ago. He then expressed a strong desire to study medicine & take the degree. He said that he understood a doctor was wanted at Samokov. He stated that he had pursued the study of chemistry as far as was *necessary*,—*farther* than would be required in *any* college professorship in this country.—& implied that he should not go on *any* further in that direction, since he was now ready to take hold of medicine.

The *doubt* arose in *my* mind, whether this desire for the study of medicine had not a little of the "encyclopedic" character,—whether it were worth while for a missionary to try for so many things. I suggested to Mr C. that he had better consult his professors, before deciding, and he said he would see Prof. Lyman. I have not met him since, & perhaps you know more of *this* matter than I do.

My own impression is that, *unless* you wish Mr C. to go as a doctor, & so to give him *two* years more of study,— the sooner he gets *away*—gets *at* the languages, & gets at his life-*work*,—the better it will be for *him*, & for the work.

I do not know but the state of his wife's health *may* detain him for some months yet.

Can I do *any thing* more in the matter?

I will try again to meet Prof Lyman & will write if he has *any* thing farther to suggest. Prof Brush thought that Mr C. had not been under Prof L's instruction at all, & hence that Prof L would not be likely to have any thing more than a *general* opinion in the case.

With kindest regards

Yours &c

A Hazen.

New Haven, July 18, 1873.

Recd July 21.

New Haven, July 19, 1873.

New Haven July 19. 1873

My dear Dr Clark.

I wrote you a letter yesterday in regard to Mr Curtis, & at the time of mailing received yours of the 17th asking about 'the plan of a Review'.

I know very little about the plan. I have rec^d^ Mr Park's circular & have read the remarks in the Guardian. I do not know how far the brethren of the mission approve of the plan, or who of them are engaged with Park in the production. I was a little startled when I heard of it. Had I been on the ground I should have advised caution & a full consultation with yourself, after getting the views of the brethren, before issuing the circular.

I presume that it is entirely a private matter of Mr P's. and one that he regards as entirely within the scope of his literary freedom, & hence he did not think it necessary to consult you; and the *Mission* did not feel called upon to utter *any* "deliverance" upon it, and hence the plan has not been officially before you.

I do not think the carrying out of the plan of such a small quantity as this is to be, will interfere with the performance of Br H's other strictly missionary duties. He wants a great deal to occupy his mind. He writes readily himself, & if he gets as much help from the brethren of other Soc^s. as his circular hints at, he may have very little more to do than read the proofs. I notice that he is getting very much into literary work, commentary, & editing the Dnyanodaya. His tastes evidently lie that way.

There are many questions coming up, in connection with the missionary work in India which need a fuller statement & a more careful consideration than can be afforded in the columns of the weekly paper.

They are furthermore, of a character not likely to interest readers in this country save to a limited extent, & hence would not be treated of in *letters* to Home Societies. The principal interest of such questions is for those who are themselves engaged in the work. *Young* men see matters from different stand-points, & look at matters differently from the older ones. It is a good think for them to have a place where they can ventilate their views & be corrected if they are in the wrong. I think also that *many* men have valuable thoughts, that they never put on paper, partly for want of time, but which they would find time for, if there were such a review open for the expression. So I think there is a place for such a review, & scope enough for its usefulness.

I have not much idea that the *review* will live long. The financial will be the great difficulty. The number of paying subscribers to such a periodical must be limited, & the price is put *very* low.

I suppose nothing but the *failure* of the experiment will convince Br. P. that it will not succeed. I think he is careful enough not to involve himself in much expense & he probably has secured the support *necessary* for one year. (4 issues) The experiment is *not* a new one. The Oriental Christian Spectator was started by our missionaries more than 40 years ago. It was a monthly, but was continually getting into debt, & a *monetary* burden to its various proprietors. It expired several years ago. I doubt whether any one of the monthlies issued by societies pays its way.

With kindest regards

Ever yours

A. Hazen

Rec'd July 21.

New Haven July 23/73

My dear Clark

I saw Mr Curtis yesterday, & think you ought to know something which he told *me*, and which he *may* not write you. Of course this is *between us*

His wife is expecting to be confined in about *two* months, or, toward the end of Sept. He thinks that allowing a proper interval of time for her recovery would bring the earliest time for his departure within a month or so, of the time when the Lecture term of the Medical School here would *close*. Hence he is inclined to take this course of Lectures, & get away as early after that as may be, not trying to pursue a full course in order to taking the degree in Medicine.

He has an invitation to preach a year, rather, the invitation is, to settle. I advise him not to enter into any engagement which should hinder his going abroad early next year

If he has written you himself I suppose this note of mine is useless, but I trust it will do no harm

Ever yours

A. Hazen.

P.S. It seems that Mr C. has not

been under the instruction of Prof Ly*man* at all. This is as I supposed.

A. H.

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A. H.

Rev. Allen Hazen.

New Haven, July 23, 1873.

Rec'd July 24.

sending so important a reenforcement to our mission it may be best for me to plan so as to attend that & omit Miſs M.

Why not have the party take steam to Bombay, & save nearly a week at sea?

I suppose Mrs Thompson is going about the same time, for Constple, & Miſses Ferguson & Bliss for Cape Town.

We are all pretty well.

Yours Ever

A. Hazen.

New Haven, Aug 12. 1873

My dear Dr. Clark

The news in your note of yesterday is *very* gratifying, as well as quite unexpected.

I am sure Miss Morris will meet a very warm welcome.

Can you tell me where she is now, and whether she is to pass this city at *any* time so that she could give us a call. Or could *we* call upon her in *any* place?

I understand that a farewell meeting is talked of, in Brooklyn. I had purposed to be off on the *way* N. W. before that time, but if you are

Rev. A. Hazen, D.D.

New Haven, Aug. 12, 1873.

Rec'd. Aug. 13.

an 19th —

Rev. A. Hazen. 384

Recd. Oct. 30.

28 Ward St

New Haven Oct 29th 1875

Ans'd Nov. 6.

My dear Dr Clark,

I reached this place in the night, and this morning have yours of the 18th. I am afraid it is too late for your purpose, but I will state what occurs to me.

The general letter accompanying the Estimates *should* have contained all needed explanations. I cannot write positively, but will state my impression. There seems to me to be no difficulty about the *items* as they are given in your letter.

1. If Mr Chapin will examine the II head of Estimates, viz. "Native Agency" I rather think he will find that *last* year (& previously) the salary of Shahu Daji the Editor (Rs 200)

has been asked for *there*; and *this* year, for some reason it has been thought best to put it under *Printing*. If this "guess" is correct Mr C. should find a corresponding *reduction* in II. in the Estimates for /74. But I may be wrong in this supposition. *If* the Editor's salary *was* Estimated for under "Printing" last year I do not see how the *sum* was so small.

2. The expense of printing a new Edition of the Hymn and Tune Book (Rs 1,500) is Extra to what was *asked* for last year. I should think this item was *carefully* Examined, but to me, at this distance it seems rather large, & I should hope if granted that there might be some saving. And yet I do not know how much change may be Estimated for. I am inclined to take the judgment of the brethren on the ground as to the necessity of this amount.

3 The "Almanac" is also a new charge. We have not printed one for many years, I know that often there has been inquiry for such an one as we used to get up. The expense however should be met from *proceeds* of *sales*. and I presume the brethren hope that it will be; but as it must be issued at the expense of the Board (if at all) it is the proper way to ask for *an* appropriation. If they get it up in any new form, say with pictures, as perhaps they propose to do, the Am. Tract Soc. might be asked to meet this expense.

These 3 points cover Rs 2950 of the sum asked for; and I am surprised that the statements were *not* sent to you by the mission. If I am right in my "guess" (1.) it certainly should have been spoken of in the letter.

If you have already made the approp^n and given the brethren a *less* sum than they asked for, it will perhaps teach them a needed lesson,

I am aware of the tendency to regard matters, which are so plain & evident to *us*, as equally plain & evident to you & the committee. But when I have been on the ground I have always advocated giving full explanations

I am obliged for your circular lette

I have had a very pleasant t and am back here with a good d of health & strength, & find my family well.

With kindest regards
Ever yours
A. Hazen,

P.S. It is none of my business, I am aware, but I should be glad to know who has been done in the case of the *Sprague*

28 Ward St. New Haven
Nov. 24. 1873.

My dear Dr. Clark,

You will get the result of Council *in re* Mrs Sprague from others. The important sentence, as I understand it, is this, "The charge of larceny is not sustained." I doubt whether *this* result will be satisfactory to you, but I do not see how the Council could come to any other from the evidence before them. Links of testimony are wanting.

On the theory of innocence, there are circumstances which demand explanation, & which have as yet received none. Also, on the theory of guilt, there are some things to be accounted for. It is a most singular case, & we must wait for the explanation, as Council has failed to reach it.

So far as I know this "result" has not changed the *opinion* of any one. Those who thought Mrs. S. guilty are confirmed in their opinion by the testimony adduced before Council; & I have heard that some persons attended, *hoping* to hear such testimony that matters would be cleared up, and *they* be enabled heartily to believe her innocent; & they say they have been disappointed.

I do not suppose any farther steps will be taken in her case, but the *end* is not yet, so far as this church is concerned. Yesterday *three* of the four Deacons & *three* of the five other members of the church committee, handed in their resignations as office bearers in the church. Whether these resignations will be accepted by the church remains to be seen. — I thought you would like to know these things, & so I have written.

I understood that it was Mr Sprague's request that only members of the church should be allowed to attend the council, so I did not go the first two days. After that I heard that others had been present; so I attended part of the time on Friday.

Shall we see you *here* again, at present?

We are in usual health, and with kindest regards. Ever yours

A. Hazen.

Rev. A. Hazen.

New Haven, Nov. 24, 1873.

Rec'd. Nov. 25.

ans^{d} 26 —

36 Stebbins St,
Springfield Ms. May 28th/74

My dear Dr Clark

I have had thoughts of going to Boston *today* to be present at the interesting services of this afternoon, but I have concluded that I had better stay here.

I was at Amherst on Monday. There are quite a number of Marathi *tracts* & some books among the things left by Mrs Ballantine, that her children are thinking to send back to Bombay. It occurred to me that it might be well to keep them in this country, as *samples*, or for *exchanges*, or for other such uses, & that your come. might like them in their depository for this purpose. Dr Ballantine will be glad to send these, *if* only the express charges will be paid at Boston — There are a good many *idols* also left over by Mr Ballantine & a few other curiosities, that I think should find a place in your museum. They are all small, & in some respects very curious & interesting from that fact. The most of them, & I do not know but *all* of them were given to Mr B. by the men who used to worship them, on the occasion of their receiving baptism from him, & probably most of them were thus given in the years 1845-50. There are 5 or 6 of the "smooth stones of the stream," (Isa. 57:6) which are a curiosity in this country. These idols Dr. B. will be glad to send for your museum, on your paying the express charge. They will altogether make but a small bundle.

Dr. William O. Ballantine would be glad to go to the land of his birth as a missionary physician. He has a good knowledge of the language, & so could get to work very speedily. Perhaps he may soon make application to you. If he were to be appointed it would much facilitate the opening of a new station, say at Barsi, where interest has appeared of late, or at **Karmala**, (**Kurmubla**, pronounce) a shire town, halfway between Ahmednuggur & Sholapur. Dr B's thought is to establish himself at some of these large places, away from the European doctors & hospitals. I do not know what you may think of such an appointment, but am myself in favor of it. I suppose you would wish to consult the mission before making such a movement. There are half a dozen other places where a new station, to be manned by a physician, and a preacher would be a real advance.

Wāī. (Wā-ee) where Br Wells is trying to do something.

Pandharpur, the great sacred place of Western India — 40 miles W from Sholapur, & 60 or more E of Satara —

Pátas, on the railway, 50 m. S. from Ahmednuggur.

Bhōr a native principality between Poona & Satara.

Bhid, or some place near in the region N of Sholapur opened up by the labors of Mr Park with so much hope of good.

Shevgaum. in the Eastern part of the large district superintended by Mr Fairbank — and others; some of which have doubtless been named in letters from the brethren.

But I have said enough to show that there is place enough, almost anywhere, for just such a man.

With kindest regards

Ever yours

A. Hazen

Springfield, May 28

Rec'd May 29.

" 30

36 Stebbins St, Springfield June 1st 1874.

My dear Dr. Clark

Yours of the 30th is here.

I do not know that Mr Wells, nor have I heard anything bout him. In what capacity does *he* wish to go?

Your letter is the first intimation that I have had *any* physician wishing to go to our mission. I have never heard any thing of the Dr. Adams & so cannot help you much, in the case. Mr De*Forest* I have very high regard for. I think he promises to be a more active - possibly better - missionary than Robert Hume. My impression is that he is more of a *man*, & his experience as preacher & pastor is valuable. I should el very much pleased, & very well satisfied if *he* uld be secured for our mission.

I do not think any of the Ballantine boys excel in the quality of "snap" but I think Dr. B. has more of it than the others, and as much (say) as two of the sisters. - as much as people in general, who get through their work creditably.

I think if you are to send a physician, there are some marked advantages in sending a man well acquainted with the language, with the *people*, one in whom the *native* Christians have confidence, & such I suppose Dr. B. to be

If I could know when you pass here, I might mee at the station. In New Haven you will find my son, No 53 North Sheffield Hall, perhaps he may know the Wells. & assist you somewhat.

If you are to send new men to our mission, what you think of a plan to have them study the Marathi language with me for a time? Please have this mind in consulting with Mr De Forest & others.

With kindest regards. Yours ever
A. Haz

Springfield, July 15, 1874

My dear Dr. Clark,

My letters from India speak of the mission meeting last May, & mention that an appeal for new missionaries had been sent you, also, that there has been some talk about our going out, to be stationed at Satara. Have you received the appeal yet? and can you send me a copy? I have been (half) expecting to hear from you in regard to my going back again for several days. My letters do not give the particulars, & the writers evidently suppose I shall have the exact wording & meaning of the resolution from you, as I should be glad to.

R. Hume told me that a lady had been appointed, with the expectation of having her go out at the same time with them. Is she anywhere in this region, that we can have a visit from her, or go to see her before she goes? We should be very glad if we could be of any aid in such cases.

We are all as well as usual.

Ever yours

A. Hazen

Springfield. July 15, 1874

Rec'd July 16.

36 Stebbins St.
Springfield, July 20th /74

My dear Dr Clark,

Yours of the 16th - was duly received. I have waited for the news from India, before giving much consideration to the question of return, and that news I have not yet rec'd.

I can only say at present that the octors must be consulted before a decision is made. If Dr Tyler hould favor my return I could very oon be ready. I have no such ngagement as will interfere at all. am simply preaching here from unday to Sunday.

Yours very truly
A. Hazen

Rev. A. Hazen,
Springfield, July 20, 1874.
Rec'd July 26.

390

36 Stebbins St
Springfield July 21st
74

My dear Dr. Clark,

It was the appeal of that Com. that I was desirous of getting hold of — I understand that the mission is desirous of securing five new men, in addition to us old stagers, of whom it is hoped that we will go back. (Bruce & myself.) & perhaps, in addition to Hume, as he has been already appointed. The two who go next month are only the advance guard of those who are needed, & asked for, as I suppose. The proposal is for (3) three men at each of the central stations, Ahmed^{r}, Satara & Sholapur. and one preacher to go with a doctor, to some new station, perhaps Barsi, or in that vicinity. I shall hope to hear as soon as the appeal arrives.

Ever yours
A. Hazen

Rev. A. Hazen

Springfield, July 21, 1874.

Rec'd July 22.

Springfield, Augt 11, 1874

My dear Dr Clark,

Do you think it desirable for me to attend the coming meeting of the Board at Rutland? I may not be able to go at my own expense, as I did last year. If I go I should wish o take Mrs Hazen with me, & t *may* be we should be taking p room that would be better filled y others. Have *you* any wishes n regard to it?

Ever yours

A. Hazen

Rev. A. Hazen, D.D.

Springfield. Aug 11, 1874.

Rec'd Aug. 13.

a 1 E

36 Stebbins St.
Springfield Mass, Sept. 17. 1874

y dear Dr. Clark,

I find Mr Chapin's note of the 15th here, on y return from Vermont.

I have been hoping that you would not have any ccasion to refer to me, in preparing your paper r the Council. I still hope that you will not uote me as an authority, nor introduce me by name.

(As I understand it, the native churches in connection with the Marathi mission of the a.B.C.F.M. are *congregational*, in organization.

The "Union of the Churches" expressly disclaims thority over, or supervision of, the churches. Its action is authoritative only when adopted by the everal churches.)

The "Union" is not ~~a~~ strictly ~~a~~ body of delegates. nasmuch as it is composed of pastors, *and* delegates of he churches, — it being understood that those who have been members of the union by reason of being ordained pastors, continue to be members after they have ceased to be pastors, if they choose. That is, a pastor

who is engaged in evangelistic work, though no lon
a pastor of a church may sit as a member, and
officer I think. An ordained man engaging in other
evangelistic work, would _not_, (as I understand) be a
member unless sent as a delegate.

As ~~the~~ membership in the Union is entirel
optional with the separate churches, this sligh
deviation from strictly "delegated" representation
does not seem to me, to affect the "Congregationa
character of the churches.

The tendency is, if I am rightly informed t
make the "Union" so far as is possible, a meet
largely for devotional purposes.

I trust the above may be sufficient for you
purpose.

Very truly Yours
A. Hazen

(I have used the word "pastor" in a technical s
not in its strict sense as used in English, as the
translation of the word, _pālak_, the chief
officer of a church, constituted such by ordination.
The word means "shepherd". "Elder" (presbuteros) is _wadil_.
& this is much used for the same officer)

NORTH POMFRET, VT.

Dec. 4. 1875

My dear Dr. Clark.

Yours of the 2d is here this Evening.

As to an allowance I *hope* not to need one. If trouble comes, and I am obliged to apply I will let you know. Insted of drawing from the Board I *hope* to repay a little of what I have already received.

Dr Taylor tells me I must stay here for six months *after* the time when I can call myself well. That is not a very definite anticipation; I am very well now. A year ago, when I applied for a grant, I thought I might go last spring: but in the spring Dr. T. gave that decision, and repeated it when I saw him the last of Sept.

I am better since the cold weather came on, than I was during the summer.

We have only had letters from Liverpool from our daughter, telling of the voyage — a very quick one, — & of their arrival. We are daily looking for another letter, telling of the steamer they are to take from England.

My daughter suffered from headache, 2 or 3 days — but not from seasickness. Mr Gates was sick nearly all the way. They landed 15th Nov.

With kindest regards

Ever yours

A. Hazen

Rev. A. Hazen

1875.
North Pomfret, Dec. 4.

Rec'd Dec. 7.

ack Jan 21

No Pomfret Vt. Dec. 20. /75

Dear Mr Chapin,

When my daughter was in Boston the other day she got me a *pocket* case, for card *pictures* russet leather, (*red*, rather) & size 4½ by 3 inches, nearly, containing places for *8* pictures. Could you get me *another* one, of *about* the same size (no. of pictures need not be the same) & send by *mail* so that I could have it here before Christmas. This one has a *tuck*. & I suppose *all* have them.

I have rec'd the Oct No. J. E. Rev. & am reading it with much interest.

Therm *reported* here this morning at 33° below *zero* 65° below freezing.

Am well. With kind regards Yours

A. Hagen.

Rev. A. Hazen

North Pomfret, Dec. 4. 1875.

W

Rec'd Dec. 7.

ack Jan 21

No Pomfret Vt. Dec. 20. '75

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When my daughter was in Boston the other day she got me a *pocket case*, for card *pictures* russet leather, (*red*, rather) & size 4½ by 3 inches, nearly, containing places for *8* pictures. Could you get me *another* one, of *about* the same size (no. of pictures need not be the same) & send by *mail* so that I could have it here before Christmas. This one has a *tuck*. & I suppose *all* have them.

I have rec'd the Oct No I. E. Rev. & am reading it with much interest.

Thermo *reported* here this morning at 33° below *zero* 65° below freezing.

Am well. With kind regards Yours

A Hagen

Rev. A. Hazen
North Pomfret, Dec. 20. 1875.
Rec'd Dec. 21.
Ans'd " "

Prangs "No. 69" — 6 in Packet
60c

No Pomfret Vt Dec. 21, /75

My dear Mr Chapin.

I wrote yesterday asking for a *pocket* photograph *case*. Please *duplicate* it, & send me a *second* one if you have already sent one. 1,50

Please also send me *two* Testaments (2) plain sheep. substantial. good type 50c ea x 1.00

Please also send a parcel of the pretty picture cards, or *motto* cards 60c

I saw *beautiful* mottoes at Randolphs. about the *size* of note paper, or *longer*. I think could be had at *about* 3 or 4 for a dollar. If Sargent *has* them I wish you wd send me half a dozen. (different mottoes) Do not trouble yourself to look *farther*. If these are not there, send a pack (12?) of the common *cheaper* ones. such as Sargent *has*. And much oblige

Yours &c

A. Hazen

Rev. Allen Hazen

North Pomfret, Dec. 21./75.

Rec'd Dec. 22

Ans'd " "

1.

No Pomfret Vt Dec. 24/75

My dear Mr Chapin,

Your *two* notes & the *bundles* all came yesterday. *Thanks.* I do not see why those mailed 21st did not come a day earlier.

I inclose $5. in Bank note, and 11¢ postage stamps (3.55 + 1.56 = 5.11) which I trust you will find all right. Sending by mail was correct. I suppose *Express* to this place would have been a little more.

It is very pleasant weather here. We managed to keep *warm* in the *extreme* cold. I preached *twice* & 'traveled' nearly 5 miles, last Sunday in *one* of the worst days. Mercury here Monday *-33°* & Tuesday 20 to 24 *above*!

With thanks again, Yours Ever A Hagen

(Compliments of the Season.)

Rev. A. Hazen,
North Pomfret Dec. 24./75.
Rec'd Dec. 27.

NORTH POMFRET, VT.

Feby. 5th - 1876.

My dear Mr Chapin.

Please find enclosed ($2.00) two dollars, and please send me the January *No.* of the *North Amer. Review* - and, of the *Cong. Quarterly*. I believe the offices of both these are *in* the Cong. House. Perhaps they can be sent from the *office* free of postage (?) If *not* I will send you postage.

Does Mr Ward keep a *file* of the Pathfinder *Guide*? If *not* could you get & send me a copy, not *earlier* than Dec. last. I want one just about enough to afford to pay *postage* on it, but *hardly* the price the news-boys on the train ask.

Very truly yours

A. Hazen

Rev. A. Hazen
North Pomfret Feb. 5./76
Rec'd Feb. 8. 1876.
ans'd " " "

NORTH POMFRET, VT.

April 18. 1876

My dear Mr Chapin,

I have not yet seen the Indian Ev. Review for *Jan.* Can you send me a copy for a few days. I shall also be very glad if you can send the April No. when it comes. But I presume I shall write you again, or *see* you before that gets to this country.

I have had it in mind to go to Boston sometime soon, but I can set no day. I hope to hear of the Bissell's coming, before long, & as I shall wish to meet them, I may go so as to catch them somewhere.

It is uncertain how long I shall stay at this place.

Is a copy of Life & Light sent to Mrs Hazen from the *Board* office, or from the *W. B. M.*? Can you see

that it is sent to her *here*.
Please send the *April* no. as
well as the May, as that has not
been rec^{d} — I shall give you
early notice, if my address is
changed, at any time.

We are both pretty well.

Ever yours

A. Hazen

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Rev. A. Hazen.

No Pomfret Vt Mar. 1. 1876

Rec'd March 2

My dear Mr Chapin, ans'd " "

I send you *order* for ($10) ten dollars. Please pay *yourself* first ✓ (5 74 ?) and *one* ✓ 1.10 dollar to complete the subscrn to Cong. Quarterly. as I suppose there is no other way now.

Can you get a box of Mr *Bruce's* *game of Letters.* I presume Mr Hutchins can tell you where it is to be had. If you can *readily* get one (it used to sell for 25¢, & could be sent by Mail for that). please send one to,

"Allen Hazen, Jericho Center, Vt"

& oblige. If *not* at hand never mind about it.

If your bills for Periods. /76 are ready, you may pay for *mine* out of this. and hand any balance to Mr. *Ward*, as a contribution. from

"Vermont, missionary."

All well. I *may* go to Boston for a day at the close of this month — I *hoped* to see the notic of the Gates arrival at Bombay in th March Herald. I thought I sent it early enough for that.

Very truly yours

A. Hazen

400

Rev. A. Hazen, D.D.

Vt

NORTH POMFRET, Vt.

Jan. 25, '76

My dear Dr. Clark,

Herewith an article which I trust you can use, about Dr Wilson. It is easier for your copyist to copy it, than for me, so I send as it is. I do not know what portions you may wish to leave out.—

I have seen Mr Bowen's article, B. Guardian Dec. 4.—but I had sent it away before your letter came, so that I have prepared this without anything to refer to. I shd have been glad,—& now should be glad—to see some of the notices that have appeared.

I am going away for the rest of this week, so I have prepared this as soon as I could, that you may not be delayed. Very truly yours

A. Hazen

Rev. A. Haz

New Haven,

Rec'd Jun

an

Springfield, Mass. Oct. 26. 1874

My dear Dr Clark

Dr Tyler was of the opinion that I had etter not be in a hurry to go back to India. There had een such manifest improvement that there was good reason for expecting entire recovery, & my best way would be to keep on here for the present.

In view of this conversation with Dr Tyler, I am led think that perhaps my best way is, to look to e committee for my support through the winter, & not try to support myself as I have done the past ew months. That course might require some mental nxiety, & might necessitate my going from home at imes, in exposure of health. I propose to be ready for ny service of the cause, that may be wanted.

I therefore ask the committee to grant me [illegible] 75.) seventy five dollars a month for these winter onths.

My younger daughter is with us. 3 in the family. my rent is $25 a month.

I shall not draw for this sum, unless I need it, and if it is deemed too large a sum, I shall get on in some way, if your com. makes it less.

I copy for your information some sentences from a recent letter of Br. Bissell; It will explain what I said about the importance of his soon returning to this count Of course I wish no public use made of these extr

With kindest regards

Ever yours

A. Hazen

ans'd Nov. 6.

request granted

For Dr Clark's *information*.

[From Mr Bissell's letter. Sep. 9. 1874.]

"We are about so so." xx "Mrs Bissell has bad neuralgia at times; not so much of it the last two or three weeks, & we hope it is going off. I am *about*, all the time, but dont seem to do much — get tired very soon; am not dyspeptic, nor liverish — I think I must be getting old."

"Mr Barker, the new S.P.G. man seems a much stiffer Bishop's man than Williams was. We have exchanged calls of civility & that seems about all the intercourse we care for."

"You will get a copy of our appeal. My principal motive for writing at this time, or for approving the proposition to send an appeal, was, that it might help Dr Clark & other friends, in finding recruits. It brings the field & the work in it, more definitely before those who are thinking of becoming missionaries. Park is strong for starting a new station at Amba. But Fairbank & I think there are nearer points in our own "districts" "which might be much more readily occupied, & at much less expense & trouble, in obtaining premises & carrying on the work." (I agree, in this opinion. A.H.)

"Mr Harding has had frequent returns of the fever he caught last May, & is reduced a good deal below par." (Mr H. writes me that he was about going away to the lower *Hills* for a few days)

A. Hazen

Indian Affairs
Oct 28 1874
A. Harris

No Pomfret Vt July 31st 1875

Rev. N. G. Clark, D.D
Secy A.B.C.F.M.

My dear D. C,

Yours of the 28th reached me yesterday.

Mr Gates is at Cambridge Vt. I presume he will soon reply to your letter. He intends going to Boston toward the end of next month, (Augt) to attend to purchases and to see about the shipping of his goods. He expects to be ready to sail in Oct, or early in Nov. I suppose.

I hardly think it is expedient for me to go to Boston next week, to attend the farewell services. Mrs Hazen decides that she cannot go. I should like to meet the departing missionaries, but I do not know that I could aid them in any way.

I can say nothing definite in regard to myself. I have no plans as yet — If I went to Boston one object would be to see Dr Tyler once more, and yet I have every reason to suppose he would give me the same advice as before, so that there is no need of troubling him again, at present. His last advice to me was, to remain in this country until I could say that I had been well for six months. I am beginning to think that the time will never come when I can call myself well. My arm is still troublesome, & I do very little writing. The head symptoms return very frequently, and shew me that I am not in condition to assume any great responsibility, such as I could scarcely avoid at any station in our field.

And yet, if I felt that there was need of my labor in the mission — of what I might be able to do generally — I should not hesitate to go out on very short notice. I have all along kept it in mind that I might go toward the end of this year. I might expect to labor there, as I do here, a part of the year certainly.

At the same time there is a greater risk of health in my case than in that of a younger man.

An English officer of my acquaintance, who went to India a year or two before I did, returned thither from a furlough, a few months since, in perfect health. He had not been there three months when he was ordered away by the physicians, prostrated with liver complaint, and so reduced that he did not live to reach England.

I shall be glad to hear from you again.

I trust your own health is in a measure re-established.

With kindest regards

Ever yours

A. Hazen

Rec'd July 12.

No Pomfret Vt Nov. 28. 1876

My dear Dr Clark,

I received yours of the 25th yesterday. In reply, I would say that I have not sufficient personal knowledge of Mr Atkinson, and of his work as missionary, to warrant a decided opinion in regard to his returning to India.

The impression which I have received from letters, is that he has never acquired such a use of the language as a missionary ought to have; and it is more than doubtful whether he ever would be able to use the Marathi language freely & intelligibly.

I would say, however, that if he were to return, it would not follow that he should go back to Solapur. The understanding of our mission has been that any one returning from a visit to America, has no claim to go back to his former station; but that he is available for any place, or any work, that may specially need him.

Our news from Mrs Gates is good. She appears to have entirely recovered from her severe confinement; though she does not get over the sorrow at the loss of her babe. She writes as if entirely well, with the color of health on her cheeks; is active in Sunday school work, & in visiting schools. I think she has made an arrangement with Mrs Harding, by which she takes charge of one or two schools, as her portion of the station work.

My own health has been pretty good of late.

I have planned, on two occasions, since the meeting at Hartford to go to Boston, but have failed. I shall hope to go down sometime during the winter.

At the time of the meeting in Hartford, I talked a little about getting off for India right away; but Mrs Hazen dreaded a winter voyage. She is pretty well now.

Our daughter expects to return to So. Hadley in a few weeks now, hoping to finish the course there this year. I am expecting to remain here for the present.

The death of Mr Capron was very sad news to me. I had formed a strong attachment to him, & hoped we might yet meet in India. He seems to have passed away at just about the hour when we were saying good-bye to Mrs C's father & mother at Hartford. He was a "pillar", & his death is a great loss to all our missions in India. I see not how his place is to be filled.

With kindest regards. Yours ever

A. Hazen

Rev. A. Hazen
North Pomfret, Nov. 28, 1876.
Rec'd Nov. 29.

No Pomfret Vt. March 7 1877

My dear Dr Clark,

In reply to yours of the 5th, marked private, I will state that we know very little more in regard to Miss Morris' case than what is contained in the extracts from my daughter's letter which Mrs Hazen copied & sent to Mrs Bowker.

In regard to E. Hume I know nothing, but I think I understand the circumstances.

I only write this morning a note.

to say that I hope to be in Boston next Tuesday, 13th & if Mrs Hazen goes with me we shall hope to talk over the matters of your letter, in a way that will be more satisfactory than writing. I have been waiting these three months to see some time when I might go down, & there has seemed no proper time for me to be away. We have had a good many more meetings than usual.

We are well, & have enough to eat & drink, at present.

Hoping soon to see you, I remain
Yours Ever
A. Hazen

(Not official)

No Pomfret Vt - April 26. 1877

My dear Dr Clark:

I was sorry that I did not have more conversation with you, while in Boston. I hoped to see you in your room, & to learn what you had heard from our missionaries in regard to myself. You intimated that you had had a (or some word) letter from Mr Fairbank.

My occasion for writing today is. The people here are urging me to stay & preach to them another year, and I have nothing positive to say to them. Dr Tyler wished me to wait a few months, & I was expecting to go & see him again, the last of next month, or in June. But this matter will not rest till then, and I am uncertain whether I can go to Boston ~~till~~ before the last of June.

If there is a prospect of my going to India in the course of the summer, I could say no, at once to their request

This does not come from direct, so there may be some mistake

With kindest regards

Ever yours

A. Hazen

Mrs Hazen is well. She returns today from attending meetings in Windham Co & on Monday next goes to Orange Co.

If there were a prospect of my being called to other duties in connection with the Board — to which my life-service has been given — it might be expedient for me to remain as I am for the present — receiving, as I do, a fair support.

As I told you (I think) I have not a great amount of courage in regard to going back to India. I feel as if I should be in better health anywhere in this country. The spring weather is rather trying at first — though I am feeling much better today.

But I will not trouble you longer today. If you can give me any advice or suggestion I shall be very glad, but I do not like to ask a regular letter from you & hence I write unofficially.

I fear that Mr Fairbank was much shaken by that accident, & that he does not recover from its effect. I understand that he is desirous of going over to the Palney hills, after the May meeting.

Rev. A. Hazen

No. Pomfret, Apr. 26. 1877.

Rec'd April 27.

✓

Norwich, Vt. Jan 11. 1877

My dear Mrs Winslow

Yours of the 5th was forwarded to me at this place, & I received it Sat. pm.

I have marked in pencil the principal branches that I know of of the railways. You can describe the course of the S. Indian rail by Madura better than I can. I have no map with me, so can only give from memory

1 There is a line connecting the G. I. P. with Hyderabad — I should put Hy. farther East than it is on this map.

2 As a famine relief work the govt. is building a N & S line through Ahmednagar to connect the N. E. & S. E. lines. It will be about 90 m. long I think

3. There is a line from the N. E. line running nearly E. to Nagpur — & another from near the same junction, running W. or N. W. to Indor.

These are the principal ones that I think of a station of the Board, now occupied by our native brother Narayan Sheshadri who made such a favorable impression at the Evang. Alliance meeting. J. is 75 or 80 miles E.N.E of Ahmednagar & nearly E. from Wadale & S.E. from Aurangabad distance (I think) 40 or 50 m. Indapur is Mr Narayan's other station & that is S. of the rail. about 50 or 60 m. W.N.W of Solapur.

I am glad to help you all I can. Yours ever

A. Hazen

If I could I would put our stations about Ahmednagar nearer together
Seroor or Sirur is no longer a station. 32 m. S.W. of Ah. do not underline it.
Rahuri is 23 m. N.W.
Wadale 26 N.E. Aurangabad 70. so that Wadale shd be considerably nearer Ah. than at present place on the map
Can you put in Barsi 40 m. N.N.W. (nearly N) from Solapur? an out station.

Rev. A. Hazen.
Norwich June 11, '77.

As to Stations. Bhuinj is 16 m. due north from Satara. It could not be inserted on the map. As it is not occupied now it seems hardly worth while to put it on. If you could put in Wai it would be well. It is an important Brahmanical town about 20 m. N. W. from Satara & about as far N. E. from Mahableshwar. It is not a station, but is the most important place in the district which it was hoped wd. be reached when Bhuinj was occupied. But that dreadful word Mahableshwar takes up so much space on the map that you cannot put in these other places. If you could put M. where it should be almost due west from Satara, as I have dotted it, you might put in Wai. But M. is not a station & so shd not have the line drawn underneath. It is a health retreat only. Perhaps you could make the lettering smaller & so get in Wai & perhaps Bhuinj. Wadale too, need not be underlined.

I wish you could put in Jalna, once

Rev. A. Hazen,
Norwich June 11, 1877.
Rec'd July 19.

Dr. A. Hazen -

Norwich Vt - Aug. 20. 1877

My dear Dr Clark,

I return Mr Harding's letter with thanks for the privilege of reading it. I will hope to write you within a few days. Mrs Hazen will join me this week, I suppose. My daughter is with me. The people here are asking me to stay till June next,

Yours Ever

A. Hazen

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Norwich V^t Sept. 1. 1877

My dear Dr. Clark,

Assuming that the Committee would favor our return to India this fall, or next spring — which I suppose is still in doubt — I wish to ask whether, in present circumstances, the Com. would be likely to authorize the necessary expense of a new Station.

Houses would be needed for both Mr Bissell & myself. A house might be rented in Ahmednuggur — but in any new place the necessary buildings would need to be erected.

Would the Com. be likely to favor a plan of placing Mr Bissell & myself at some new place together.

I had intended writing you more at length, but have not time this morning.

With kind regards

Ever yours

A. Hazen.

Rev. A. Hazen

Norwich, Sept. 1. 1877.

Rec'd Sept. 3.

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Norwich, V^t^ Sep^t^. 24. 1877

My dear Dr Clark,

Your letter of the 5th inst. was duly received.

As there did not appear to be urgency for an immediate reply I have delayed answering it. It now occurs to me that you may wish to hear from me before the meeting at Providence, next week.

As you write, the question whether it is wise for me to return to India, "must be carefully considered."

At present I need say no more than that I do not think it advisable for me to try to go out this fall. It would be very pleasant to go in company with the Bissells, but I think in my present state of health it is out of the question.

I presume I could help you understand some of the matters in our mission which seem "a mystery" to you; and as you know I am always ready to "answer questions."

The matter of a new station I conclude must be laid aside, at least until this big debt has been eliminated. But I may say here, that my understanding was that Dr. Ballantine went out with special reference to a new station, looking to an advanced position in regard to the work of the mission.

However agreeable to feelings it might be for us to be at the same station with our daughter & her husband; I suppose no one in the mission would think of my living at Solapur for any length of time. My past experience seems to negative any such proposal.

The climate of S. is dry as well as warm. It is 200 miles from the sea, with no hills in the vicinity. The heat comes earlier & is more intense than at Ahmadnagar. The latter place is considerably higher, nearer the sea, surrounded by hills. The climate is more like a "hill climate". Satara has properly a "hill climate" Mountains are all about. The range of ghats comes close off on the West & South.

Bombay was always a genial climate for me until the brain became seriously affected.

With many thanks for your kind expressions of interest in us
I remain,
Yours very truly
A. Hazen

Rev. Allen Hazen.

Norwich, Sep. 24, 1877.

Rec'd Sep. 25.

Rev. Allen Hazen.

Norwich, Sep. 24, 1877.

Rec'd Sep. 25.

Norwich Vt. Feb. 22. 1878

My dear Dr Clark.

Our letter from Mrs Gates, dated Jan. 18. & received yesterday, brought news of the death of Mrs Fairbank. It must have been sudden. Have you received any particulars? If so, I should be very glad to see them, if you could lend me the letters for a day.

Mrs Fairbank has always been very strong very active. We have hardly conceived the thought that she should be taken. I fancy some disease of the heart has been developed. It was a great mercy that the Bissells had arrived, at Ahmednuggur, as she could do so much in the care of the little ones. There are five there, the ldest 13 last Nov.

We gather from the letter that she died Jan. 16. In that case she was 41 years & months old. She was not 11 years old when first went to India, & became inmates of her father's family for a few months. It seems as though I had always known her.

I presume Mr F. will stay in India as long as he can. But the death may have some effect upon plans, for work &c.

The spring of the year is near at hand. Have you any suggestions regarding my course?

My own health is pretty good this cooler weather. Mrs Hazen has a cough & suffers more than I do. With kind regards

Very truly yours

A. Hazen

Rev. A. Hazen D.D.
Norwich, Feb. 22, 1878.
Rec'd Feb. 23.

✓

Norwich Vermont April 10, 1878

My dear Dr Clark

In the early part of last month I was planning a trip to Boston & looking for a suitable time. I wished to see you & to consult Dr Tyler again so that, if possible, the question of our return to India might be settled. Soon the papers brought news of the death f my friend Dr Tyler. It seemed o me that I could not consult any one lse. I shrank from going over all the ground again, & with a stranger.

Dr Tyler had made himself so familiar ith my case that a glance was often nough to shew how I stood. I do not uppose any other one would enter into the ase so readily & heartily.

As to my health at present, I am etter than I have been. The warm eather of last Augt left me miserable ut the coming on of cold weather was invigorating & I have been well, for me, during the winter. I have not a great amount of strength, but at the same time I have less of the peculiar brain symptoms than at any previous period since I came to America. I have frequent headaches, but they are not the peculiar ones I have had, rather, they are constitutional such as I have always been subject to.

When the news of Mrs Fairbanks' death came, I thought I might be needed, on the field. Subsequent information is to the effect that Mr Fairbanks will hold on — I do not see exactly the place which calls for me at present. If a new station were to be occupied I might be needed. If you wished another family to be stationed in Bombay, it might be safe for me to try it for a few years. I am in doubt myself

If you have any suggestions, or any information, I shall be glad to hear from you.

With kindest regards

Yours &c

A. Hazen

Rev. A. Hazen
Norwich, Apr. 10. 1878.
Rec'd Apr. 12.

Norwich Vt. Mar. 4. 1878

My dear Dr. Alden,

As the spring of the year draws on, one can hardly avoid laying plans for the future. It will be important for me to be able to give an answer to questions, before very long. I would like to know therefore, if you are thinking to have any work for me in your department, whether temporary, or otherwise.

Very truly yours

A. Hazen

Rev. A. Hazen

Norwich, March 4. 1878.

Rec'd March 5.

an c dv,

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azen.

et, March 7.'77.

arch 8.

Norwich, Vermont, April 17th 1878.

My dear Dr Clark,

Your very kind letter of Ap. 12th I received on the 13th. I do not feel quite prepared to reply to it yet.

I am inclined to look upon it as a finality; but yet I hesitate to act upon its suggestion, until I have had a little more consultation upon it.

I have of late been looking forward to a return to India, even if another term of service there should be a short one.

My wife takes a more hopeful view of my health than I do. She has given me a mem° of some points that she would like to have me talk about, with you, in case I should go to Boston for farther consultation;

1. After you wrote to India, last fall, that it was probable we might go out, we supposed you would not hesitate to send us, in case health would permit.

2. Her impression is that my health is better than you suppose, and better than the brethren in India think. "He seems better to me than he has for years, and has never preached with more vigor than now. Two services on Sunday & a class in the Sunday school do not seem to exhaust him".

3. A plan in her mind has been that I might spend some few weeks on the sea coast after May, & try the effect of the hot weather. Then, if I were to continue as well as at present, we might go.

4. Her own health would undoubtedly be better in India than here.

5. Letters from Mrs Gates recently, speak of women in villages which she has been visiting of late, as remembering Mrs Hazen, and the things she said to them nine years ago. Such things seem to show that her work is appreciated, and that she is needed there now.

6. The work among the women must be done mainly by married ladies. The experiment of sending single ladies, at least to the Marathi field, does not seem to have been a success. With the exception of a central girls school, and of the medical work, it should seem that missionary labor among women is better done by married ladies, owing principally to the state of native society.

7. "Why could not Mr Hazen go to Bombay, and labor, a part of the time at least, among the educated natives? The season for tours might be spent in the Deccan."

8. "His unwillingness to ask the Board to bear the expense of sending us out, unless it were a plain case that he could live there, has led him, in my judgment, to state his case less hopefully all along, than he might otherwise have done"

You can see from the above the substance of the matter which we should wish to be considered.

If on further consideration you should think an interview advisable, or, a further submission of the case to some physician, I would be ready to go to Boston at any time you might suggest. A visit there might not be necessary on medical grounds, as I should be as ready to consult Dr *Frost*, the present head of the medical college at Hanover, as any one. Or I could send you an opinion from Dr *Watkins* of Newbury Vt, if you desire.

If *no* farther consultation be desired, you need but intimate that, and I shall be satisfied.

I have long known, & felt, your kindness to me, and am very grateful for your expressed confidence in me. Hence, I have no desire to press myself at all upon your attention, or to occupy, to no purpose, a moment of your time.

I am under no engagement to stay at this place after next month; and, according to present appearances, I am not very likely to renew the engagement. I am not troubled at this, for I have very little doubt that I can find some place in which to preach, if I do not go back to India, or engage in some other service for the Board. It is 34 years this summer since I first was employed at the old "Missionary House." I have had the hope that I might end my days in the service, at least nominally.

With kindest regards,

Yours ever

A. Hazen

Rev. Allen Hazen,

[illegible]

Rec'd April 19.

✓

Rev. Allen Hazen

Rec'd Apr. 26.

Norwich Vt. Apr. 25. 1878

My dear Dr. Clark,

Noticing in the May *Herald* that the brethren at Bombay are asking for a re-enforcement, I am led to ask the favor of a perusal of their communication, if consistent. I would be glad to know just what shape their appeal takes – *how* *they* propose to enlarge operations.

The climate of Bombay has been more congenial to me than that of the interior. If you are proposing to send some new men to work in that vicinity, it may be proper for us to consider the question of my going *there*; even if I could not T/O go into the *Dakhan*. I should be glad of any light from there.

We are much as usual,

With kind regards

Yours ever

A. Hazen

Norwich, Vt. Apr. 29. 1878

My dear Dr Clark:

I return the letters from Bombay which you so kindly sent.

The "pleading" for more men for that city, sounded very natural to me; also, the statement that *ours* is the only mission engaged exclusively in evangelistic work among the natives in the city. It is but a few months, however, since a missionary of the Church Miss'y Soc. was preaching to Mohamedans there; he has now left India. He used to preach at our chapel twice a week.

I have been looking over some old memoranda this morning; & if you have the curiosity to see what has been written before now on the supply of Bombay, I will refer you to letters of mine, dated Mar 3. 1856, Mar 19. 1857 June 8. 1857 (sent from Satara) June 23. 1864. In one of these letters I think I asked for *six* men. I also urged the appointment of a man to labor especially among the Muhammedans. I remember suggesting that one of the missionaries from *Persia* might come there to preach in *Persian*. Many *Persians* live near our chapel.

I am glad that the suggestion is to retain our present chapel. It is in an admirable situation to reach the Musalman populations, and Marathi-speaking Hindus live not far distant from it, on the E. S. & West, in fact on all sides.

A Hall for preaching & lecturing to Marathi speaking people, need not be expensive. I do not know however, where one should be built. The present operations, preaching at the chapel on Jail Road, & at the large open school room at Byculla, seem to be just what were carried on, years ag

As to the new work in the villages in the S. Concan, I am much interested in it. That region was the first occupied by our Scotch brethren, more than 50 years ago, before Bombay & Poona. Bánkot, at the mouth of the Savitri river, the one on which Mahád is situated, was occupied by them for some years. The grave of Rev. Donald Mitchell is at Poladpúr, some 12 or 15 miles E of Mahád, near the mountains.

Calling Mahád an "out station" of Bombay, would be somewha like making Norwich, Conn. an "out station" of Boston, with no feasible access to it save by sea. Sending of helpers to that vicinity may lead to the sending of a missionary. Dhápúri some miles farther S. would probably be the best place, on sanitary considerations.-

Again with many thanks for your kindness in sending those letters, I remain

Yours Ever

A. Hazen

Norwich, Vermont, July 31st 1878

Rev N. G. Clark D.D.
Secy ABCFM, Boston,

My dear Sir,

There being no present prospect of my having health such as to warrant my return to India, to engage once more in the work of the Mission, I hereby, with great regret, ask a release from my connection with the Board, as one of its missionaries.

In regard to a *retiring grant*, — if there is any rule or understanding of the Committee in such cases, I shall be satisfied with its application to my case, and will gratefully accept *any* sum which the Prudential Committee may think proper to grant me in the circumstances.

I should be glad if my pecuniary situation were such that I could decline to receive any thing from the Board, but such is not the case.

With my memory of the long continued kind & generous treatment I have received I do not feel that I can *ask* any thing more, I prefer to leave the matter of a *grant*, entirely to the Committee.

My first employment at the Missionary House was in doing some clerkly work, under the direction of Dr. Anderson, in the year 1844. I was employed at the House on several occasions previous to my receiving an appointment as a missionary.

In the fall & early winter of 1845 I was employed for some weeks as an Agent of the Board in Northern Vermont, under the direction of Rev. David Greene.

We sailed for India Sep. 26. 1846.

I have ever since that time regarded myself as under the direction of the committee. I had hoped that this relation to the Board in some form, whether in India or in America, might continue through the few years (or months) that remain to me. I shall ever be happy to serve the Board in any way that is in my power.

It has been a satisfaction to me that I have been able to support myself these past few years without drawing from the funds of the Board. While doing this it had not occurred to me that there was any necessity for this nominal connection with the Board to be terminated. As I now look at the matter, I see that I need not have been surprised had the suggestion been made at any time in the past three years, that we should seek a release from the Board.

My life as a missionary, & as connected with the Board in this country, has been pleasant beyond all anticipation. My personal relations with the officers of the Board have ever been pleasant and cordial.

If I have ever been found fault with, I have not known it. I have always been treated with confidence. I have never had occasion to complain of anything done by the Committee or the Officers. I have always been generously & kindly treated. I do not remember to have made a request of the Committee which has not been granted, & I have uniformly felt entire confidence in the Committee & officers.

I have always endeavored, while in the service of the Board, and receiving my support from its funds, to make my expenses as low as possible. In accordance with this, I have not called upon the Treasurer for *any* traveling expenses since our return to this country. Expenses incurred in attending annual meetings, & an occasional visit to Boston have been met from the regular grant made to me, or from money earned.

If our nominal connection with the Board as Missionaries is now to come to an end, while we regret the necessity, we still have the feeling that the real, spiritual connection will never terminate. The same affection will remain. I shall ever be one of you — one with my brethren on the field.

I was constituted an Honorary member of the Board many years since. My wife was one before I was. I have a feeling that this relation may now become more prominent than it has been. The name will be more in my case than it can be in the case of others who have not stood in such a relation as I have to you.

Praying for the blessing of the Father, ever to rest upon you and on all the operations of the Board I remain

Yours in the gospel
A Hazen

Rec'd Aug. 1

Norwich, Vermont July 31. 1878

My dear Dr Clark

I have to apologize for the long delay, that has occurred in acknowledging your letter of May 31st which was received June 3d.

The month of June was taken up with a variety of public matters; and in the heat of the present month, accompanied with a low state of health. I have not realized my own carelessness, in the matter of a reply

I send you a letter asking for a release from the Board.

The draft of this letter was made before I saw you, in May. This may perhaps explain the language of the 2d & 3d para's in the matter of a grant. When I reviewed it again, & when I copied it, I could not see that I could state my own wish, (or absence ~~want~~ of wish) any more definitely, so I have copied as I then wrote. Perhaps this is not definite enough for you.

We hear nothing of particular importance in our recent letters from India. Mr & Mrs Gates are back at Sholapur, and are both very well, according to our latest accounts.

I shall always be glad to get any news from you.

Begging pardon for my delay & neglect
I remain, with kindest regards
Ever yours
A. Hazen

Norwich, July 31, 1878.
Rec'd Aug. 1.

Dr. A. Hazen 419

Norwich, Vermont,
Augt 22, 1878.

My dear Dr. Clark,

I am reminded that I have not acknowledged the receipt of your letter of the 7th inst. which reached me the 8th. Thanks for it.

I will await the convenience of your Treasurer in regard to the payment of the grant made me by the Prud. Com.

I hope to hear that your year closes *unburdened*.

I have *wished* that I might

attend the annual meeting at Milwaukee, but I see no prospect of being able to do so.

At present we have the two daughters of Dr. Bissell stopping with us and this week their brother Frank is here with them.

My daughter proposes to open a school here, the first week of Sept.

We are all in usual health and there is nothing of special interest from India.

With kindest regards
Ever yours
A. Hazen

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Norwich Vermont Jan. 20. 1879

My dear Dr. Clark.

I was hoping that Mrs Hazen would find time to see you, when she was in Boston last week, in attendance on the W.B.M., but it appears that she had no time for a call. I wanted to learn the latest from India, — the decision in the case of Mr Winsor — & if proper, to learn what the mission wrote in reply to the report of your Com.

It appears from my letters, that Mr W. went as far as Poona, (half-way, & the most expensive part of the way) en route to attend the meeting, & then turned back with no word of excuse, — declining all opportunity for consultation with the mission. — I also learn that the mission proposed to him to go to Sholapur, or if he preferred, to Seroor. This location he entirely disregards. But I need not send you any facts. I should be glad to see some of the more recent matters, but dislike to trouble you in any way, & I do not know that I can help you much in the way of explaining matters.

this, you know, I am always ready & glad to do.
I trust the matter may come to a proper issue soon.

Mrs Hazen enjoyed the meetings much. & has come back in good health & spirits, notwithstanding the storms. With kindest regards

Very truly yours

A. Hazen

Norwich, Jan. 20, 1879.
Rec'd Jan. 21.

Norwich, Vermont Apr. 8. 1879

My dear Dr Clark

Yours of the 5th was received yesterd

We have not heard from Mrs Gates for more than two weeks. She has said nothing to us about needing another organ. I presume that she wishes a small-portable-organ, one that can be easily carried about for use on tours and in School h

The only point that I think of as needing special attention is that the frame should be as strong as possible. Do they make metallic frames? If of wood, the material should be perfectly season The 'climates' in which she would wish to use it, would vary from the 'moisture' of the hills (during the season) to the extreme 'dryness' of the plains about Solapur.

Mason & Hamlin formerly manufactured a portable organ, which in its outer box, or case, would make one side of a camel's load. I should suppose that size would be what Mrs Gates wishes. I do not know but what the other makers of organs have similar sizes.

Norwich, Apr. 8, 1899.
Rec'd Apr. 9.

I am rejoiced that you are able to stop the retrenchment, and in this way. I had not supposed that the Otis legacy would be available this year at all events, or for some years yet. I trust that it will not act upon the missionaries to lead them to relax in their efforts to have the work self-sustaining, as fast as possible. I think the close sailing of the past few years has not been an unmixed evil in our India missions. The present relief should not be permitted to let up the pressure upon the native churches to do all they can.

I saw in a recent statement that the legacy would bring in to your treasury as 'residuary' a sum not less than $967,000! I trust it may not serve to cool the ardor of the Churches in the work.

I anticipate that we shall soon hear of some broad plan for the employment of this sum.

I was glad to receive copies of the Report for 1898 from Br. Fairbank yesterday. — It is very suggestive reading to me. —

I have not been very well for a few weeks. Mrs Hazen is about as usual. With kindest regards

Yours &c

A. Hazen

Norwich, Vermont, Apr. 18. 1879

My dear Dr. Alden,

Do people ever consult you in regard to pulpit supply?

I am expecting to close my work here the middle of May; as the Com. inform me that they have failed to raise the salary; and I should be glad to get another situation.

I would like a place further south than this, or one nearer the ocean, in order to escape the rigor of these winters.

If you know of any place where I might do a little more service in the way of preaching I should feel much obliged if you could suggest my name; and I should be happy to hear from you. With kindest regard

Yours ever,

A. Hazen

Rev. A. Hazen,

Norwich, Apr. 18, 1879.

Rec'd Apr. 21.

Ans do,

Norwich, Vt. Aug. 29. 1879

My dear Dr Clark.

I have remained here quietly through the summer, hoping that *some* place, or way, would open but none as yet appears.

I close here next Sunday, though I intend remaining for the Communion Sunday, 7th Sep.; and *now* think that I shall go to Boston after that, and see if there is *any* place for me. The Congt: implies that there are *many* "seekers" at the East at present.

I trust you have had my case in mind during the summer, & will speak a word for me, if you have an opportunity.

With kindest regard

Yours ever

A. Hazen

Rev. A. Hazen.

Norwich, Aug. 29, 1879
Rec'd Aug 30

Agawam, Mass. Apr. 23. 1880

Rev N. G. Clark D.D.
Sec &c,

My dear Dr Clark,

Yours of the 21st is here today. I am much pleased that Mr Abbott goes to India. (I do not know but it is proper for me to say "our mission" still) I trust he will prove an earnest active faithful & successful preacher.

I shall be glad to be informed of the probable time when he will start. I suppose he graduates at Union Sem. next month.

I have thought of suggesting that he visit me, and revive his memories of the language. I am now so near the time of sail between Boston & N.Y. that I *think* I might be of service to *young* missionaries more than I could be in Vermont. But I suppose such a proposition would not seem proper to his *father*

Mrs Hazen continues very feeble keeps her bed most of the time. We see not much gain & perhaps little prospect of *any*

I should be glad to be kept informed of matters pertaining to the work in India.

With kindest regards
Yours &c
A. Hazen

Please send me Mr Abbotts address. I would like to ask him to come here before he goes West, if possible.

Rev. A. Hazen

Agawam, April 23, 1880

Rec'd April 26

✓

Abbott

Private. Rev. Allen Hazen. 425

Rec Jul 14 '80

[illegible]

Dr Fred. Kingsbury.

Agawam, Mass 13 July/80. ✓

My dear Dr. Alden,

A correspondent asks
e, in a letter rec'd yesterday, "What
o you think of Fred Kingsbury for a
issionary? I am afraid that
ppointment will strengthen many
judices against the Board. I do not
ke to think of the remarks which I
now Dr ++ and others will make."

If not too late, I would
ggest that you get the opinion
Dr C. P. Frost, of Hanover.

I do not wish to interfere at
l in this matter, but you will see
om the above quotation from my
riend's letter, that I had grounds
r suggesting a doubt to you. But
suppose the matter has gone too far to

be interfered with now. I only desire the honor of the dear Board & the good of men. May you be ever guided aright.

Yours in love

A. Hazen

Private

Agawam, Mass July. 17. 1880

My dear Dr. Clark
I thank you for your letter of the 15th inst. and I have no more to say in regard to Dr. K.

In justice to Dr. *Frost*, however, I may state that I heard of his adverse judgment in regard to Mr. K's medical study — his neglect — some time *before* any thing was said about the taking of a final course of lectures at Burlington. I have no idea that he was at all "disturbed" by *that*.

Another matter, *not* for record

My son met at Amherst the other day a friend of Miss Ogden, who told him one of her 'stories' which in some respects is even more preposterous than that of the 'boiled baby'.

so coolly *such* a deliverance. I talk about it as though the servant were no more than a dog. But enough

Yours ever

A. Hazen

It is that Miss O. one day drove off into a jungle, & soon saw a huge tiger sitting in a tree, *ready* to spring upon her. She said nothing but drove on & the tiger sprang upon & devoured her servant, & thus her life was saved!

1. A tiger large enough to take a man would have smashed the carriage by his spring
2. Tigers spring first upon *animals*, it would have *sprung* upon the *horse* before upon the human.
3. Tigers never climb trees!
4. " cannot spring from trees!
5. There *are* *no* *tigers* anywhere in the region of Sholapur — none in all that part of the country!

Other things I could name but I leave to *your* imagination & thought.

What a disposition that could take

Rev. Allen Hazen
Agawam Mass. July 17. 1880

Rec'd July 19.

Springfield
June 15. '74

y dear Dr. Clark.

My husband
t to W. last Saturday
ving gone to attend a
eting in Northfield
s week. He will not
back before Friday &
t may be too late for
u purpose. I am ready
give my own opinion
Miss Burdick's case.
e certainly shews an
ellent spirit, but I regard
age a decided objection
her going to Bombay.
ss Norris was 39. when

She went out. Too old,
yet with her medical
knowledge, She can do great
good, whether she thoroughly
masters the language or not.
A lady going out to be
associated with her ought
to be able to acquire the
language so as to speak
with ease & accuracy,
otherwise she will not be
acceptable to the high caste
women with whom Miss K.
comes in contact, & will
have but little influence.
In my opinion, a lady of 40
(or gentleman either) cannot
get to be at home in the
language. However hard
she may study. I think
it desirable that a lady going

either to Bombay or
Ahmednuggur should not
be over 30 or under 25 years of age.

Your letter with the
one from Miss Burdick
I will forward to
Mr Hume at once.

Yours sincerely
M. R. Hazen

Mrs. M. R. Hazen.

Springfield June 15/74

Rec'd June 17.

Norwich Vt. Sept. 1. '77.

Dr. Clark.

Dear Sir.

I trust it will not be taking too great liberty if I write you briefly with reference to the subject of our return to India. I feel that I cannot refrain from expressing to you my earnest desire to be again engaged in the Missionary work. No work seems so important, so blessed as this. The eager faces of the many dark-minded heathen women to whom it has been my privilege in days past to speak of Jesus come up before me, and I long to go to them again with the same blessed message.

Our necessary long detention in this country has been a greater trial

[illegible] than [illegible] expect. But
I have quite given up the hope,
and I may say the expectation,
(for I have felt, that the Lord
would hear prayer, and restore
my husband's health) that we
should return to India. Now
that he is so much better, it
seems as though the door were
[illegible] [illegible], [illegible] we would
[illegible]
[illegible] it now
quite good, and I think I have
even reason to expect, that I
should be well in India, much
better in [illegible] than here; taking
the year through. My lungs
are not strong, and these New Eng.
winters are very trying to me.
I always have a cough; often severe
in the cold weather, and cannot
endure exposure. Last Spring, I
was seriously ill for several weeks

the result of a severe cold which settled on my lungs, and I have previously had similar attacks. It would be a favor to me to exchange this climate for the milder one of India.

It seems there is some feeling that there is no place where we are needed in the Mission. It is true, that all the Stations have the number of laborers, that have been considered sufficient to carry on the work. But it seems to me it will not be amiss to have an extra Mission family connected for a time with any of our large Stations, when the amount of preaching that can be done in the cities and in the region round about is taken into the account. If this is not deemed best, why should not a new Station be formed. There are large and needy places

in the Mahratti field, that a
as yet unoccupied. I am rea
to go *any* where, but Mr Haze
health of course should be regard
somewhat. He has, as it seem
to me some claim for considera
in view of his long connection
with the Mission, and his faithful
service for twenty years in the
Mr Fairbank is the only
who has been connected with
Mission a longer time than
Mr Hazen, though Mr. Bi
has been on the ground about
two years longer. co

However it may be worth
I do not think I misjudge w
saying, that at the time whe
came home, there was not a
better Mahratti preacher amon
the Missionaries, than Mr. Haze

With his knowledge of two
language, and ability to be usef

as a preacher and in other ways, to say nothing of myself, it would seem worse than a pity that we should be kept in this country, in case he is able to return.

The best part of my life has been spent in the Service of the dear Board, and it would almost break my heart to be cut off from it now. The very thought of such a thing is most painful to me.

It would be very hard for me to settle down in this country, for I cannot cease to think of the multitudes of women in the deepest darkness and degradation, who can be reached only by those of their own Sex. The sisters who are on the ground, and the Bible women are doing all they can, ut if the laborers were multiplied many fold. there would be more than enough for all to do.

Mr. Hazen's health has been steadily improving the last two or three years. While the tendency to lung trouble in my own case the last two winters has been somewhat more than before. It might be a question whether it will be a greater risk for Mr. Hazen to return to India than for me to remain in this country. But I must leave it for others to say whether my health can properly be taken into account.

A kind remembrance, please to Mrs Clark and the children.

Yours very truly.

M. R. Hazen.

Mrs. M. R. Hazen.
Norwich, Sep. 1. 1877.
Rec'd Sept. 3.

Boston, 187